"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

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Sin.—The root idea of sin is "missing the mark." God's mark of character is His own perfection. His requirement is, "Ye shall be holy; for I Jehovah your God am holy." Lev. 19:2; I Peter I:15, 16. As a rule of action, a standard of character, God gave man

His holy law; for "the law is holy." Rom. 7:12. Missing this mark is sin; for "sin is the transgression of the law"-an inspired definition. 1 John 3:4. As the law covers all holiness, any departure from it is sin. The same great truth is expressed in these words: "They are all gone out of the way;" "For all have sinned, and come short of the glory of God." Rom. 3:12, 23. The glory of God is His goodness, His holiness. Ex. 33:18, 19. Coming short of God's glory is missing the mark.

ceitfulness, its awful badness. Suffice to say, in
the language of Scripture, that "all unrighteousness is sin;" and
"sin, when it is finished,
bringeth forth death."
As the tempter presents
sin, oftentimes clad in
gorgeous beauty, oftentimes the picture of
slumbrous and dreamy
ease, of great wealth
and luxury, of pomp
and power, of fame, of

The Evilness of Sin .-

No one paragraph can

describe its satanic de-

seem death. Its first deviation is so small, the stultification of conscience so slight, and the reward seemingly so

pleasure, it does not

the reward seemingly so great and full of possibilities for good to a self-blinded vision—sin does not look to be evil. And yet, the beautiful dress is but a cloaking of corruption. Under the fair mask of the tempter is the hideous, repulsive form of death. Its soft, pleading voice is but the breathing of incipient decay, luring to a destruction as deadly as itself. Sin is the leprosy of the soul. It comes so stealthily, so deceptively, so insidiously, paralyzing the nerves—thus stupefying those sentinels of warning—that the soul is loth to believe it present till its ravages are apparent; and then oftentimes leaden despair or damnable lust dooms the brightness of life remaining. Sin is satanic. Its fruit is a devil and his angels.

"Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

All that Satan is in deception, in craft, in malice, in cruel malignity, to be ended at last in eternal death, sin is responsible for.

Its Detector.—There is but one detector of sin in all the universe—God's Word, God's law, as it is in Jesus. "By the law is the knowledge of sin." Rom. 3:20. "Nay, I had not known sin, but by the law; for I had

not known lust [coveting], except the law had said, Thou shalt not covet." Rom, 7:7. Man may by his own light seek his own heart; he will return deceived and disappointed. "The heart is deceitful above all things, and it is desperately sick; who can know it?"

Jer. 17:9, R.V. Only God, as the next verse declares: "I the Lord search the heart.' "For the Word of God is living, and active, and sharper than any twoedged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12. Would you know sin?-With open heart study God's law, the great moral mirror. Let the living active word reveal the condition. Take in simple trust the diagnosis of the Great Physician.

Not flattering to any soul of man is the result of God's examination, Many an ailing body fears to go to the skilful physician, fearing that the verdict will be tuberculosis,-the great white plague,-Bright's disease, leprosy, or some other "incurable" malady. But if such a course is unwise in a physical matter, how much more in the spiritual world! Go, then, to the Great Physician. He will say first of all that you are "desperately sick," with all the rest of humanity; for "all have sinned." All are afflicted with the

moral leprosy. And in many cases, "the whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. Believe it; this Physician will not deceive; and He points out your true condition that He may heal you; yea, your "incurable" disease He will heal, if you will only believe. He will save even "to the uttermost."

Will He Do It?-Most surely He will. Speaking of the sinner, He declares, "I have seen his ways, and will heal him," Sinful tho we are, how we naturally repulse the vile and base and criminal! Mankind in all ages have fled from the leper. But when Jesus Christ walked the earth He revealed His wondrous love and power in His treatment of this type of sinner. Among those who came to Christ, in whose hearts His name and work had kindled hope, was a leper. Others were brought by friends; the leper was forced to come alone. Those who saw him approach, shrank from his presence, the disciples of Christ among the rest. But the leper sees but one Person, Jesus, the Great Physician. He presses forward as rapidly as his decaying body will permit. Jesus does not flee from him; hope kindles. He falls at the Master's feet, with the half-doubting prayer, "Lord, if Thou wilt, Thou canst make me clean." And the merciful Jesus puts forth the hand ever extended to bless, and touches the leper, and with voice which thrilled every diseased fiber, responded, "I will, be thou clean. And immediately his leprosy was cleansed."

For you, sinful soul, is this written. You are the leper; Jesus is the Great Physician. Go to Him in all your uncleanness, and you shall have cleansing. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You do not need to wait. The leper was immediately cleansed. The word of Christ cleansed him through and through. So Jesus said to His disciples, "Now are ye clean through the word which I have spoken unto you." God's cleansing is yours now, by the power of His grace, if you will appropriate it by faith. With open arms and nail-pierced hands He freely offers the treasures of His grace, purchased at an infinite price, that you might be free from sin; and "if the Son shall make you free, ye shall be free indeed."

IS IT PEACE?

WILL this wicked old world, composed of a thousand different States and peoples, bristling with bayonets and booming with battle-ships, ever find anchorage in the beautiful harbor of peace? Will the war drums beat only muffled dirges for the dead, and the weapons of war be known only as relics of a long-past age? So some have dreamed and some have sung.

The basis of dream and song is the desire. The world longs for peace. It was a noted fighter who declared, "War is hell." The bravest warriors who ever marshaled men on the battle-field have been the first to rejoice when peace was declared. No people desire to see their country laid waste, its buildings burned, its grain fields trodden down, its people demoralized, its women ravaged, and the flower of its manhood slain. All this has never been desired, save by incarnate demons.

Why then war? The answer lies just here.

Man is in rebellion against "the God of peace." "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Here lies the secret of all the strife in the world.

He who is subject to God's law, seeks to do the will of God. He is concerned for God's honor and the success of God's cause. He will do all in his power for its advancement, and he will do it in God's way. He will not seek to force his opponents, but to "persuade" them. He will know that it is not by human armies or human power that God's kingdom is carried forward, "but by My Spirit, saith the Lord of Hosts." The true Christian has yielded his heart, his flesh, his all, to God; the carnal mind is crucified, Christ, the Prince of Peace, comes into the heart, and man is a warrior for God, not against Him. The weapons of his "warfare are not carnal," but spiritual, and "mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Jesus Christ said: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

Jesus Christ said: "For the Son of man is not come to destroy men's lives, but to save them."

Again He said: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight; . . , but now is My kingdom not from hence."

The warfare of the Christian lies in the thought realm. The carnal mind, with all its evil, selfish imaginations and devices, must die and be cast out by the presence and power of Christ, who "abolished in His flesh the enmity," that He might abolish it in ours.

Now if all were thus Christian, if all were thus in obedience to Christ, there would be no bloody wars; there could be none. There would be no separated nations; no jealous, ambitious kings. There would be no human tigers lying in wait for prey, no human vampires longing for a brother's blood, no human vultures scenting the battle afar off. All would be peace, and Christ, the Prince of Peace, would reign. And then it would be said: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

But the world is carnal. Every carnal man desires peace, but he wants it in his own selfish way. Every political party wants peace, but according to its own selfish policies. Every nation wants peace, as the response to the recent Peace Conference proved, but each wants it in harmony with its own selfish aspirations, as the farce of the "peace" proceedings demonstrate.

Peace is impossible while human hearts remain unchanged. Just as long as men's hearts are ruled by selfishness, just so long the demons of lust and of greed and of war will control; they will heap high the burdens of standing armies and increased pensions for mutilated manhood, of heavier taxation, and the increase of all that is evil, cloaking all under the names of martial glory, patriotism, manifest destiny, benevolent assimilation, and similar pretty phrases.

We are not condemning the world for doing just what is the inevitable logic of the carnal mind. For war is but one of "the works of the flesh." But we are saying by the authority of the Word of God that in the world—even tho it may be called "Christian," in whole or in part—there is no peace,

War preparations are increasing mightily. The strong and the weak nations of earth are borne down with their armor. In the medley of the nations the seductive voice of optimists sing of peace, while the serious statesmen predict the on-coming war. It is a strange bewildering chorus, and only the soul in harmony with God's law, the great harmonic chord of the universe, can hear amid all the discords, the trumpet of the eternal God pealing forth the truth for this generation.

War is inevitable. Notwithstanding the profession of Christianity, there are more men trained for war now than any other generation of men ever saw, and the strongest armies are

composed of professed followers of Him who said: "For the Son of man is not come to destroy men's lives, but to save them."

All nations have drunken of the wine of Babylon, and imbibed her warlike spirit. The trio of demons are out into the world among the nations of earth "to gather them to the battle of that great day of God Almighty." Rev. 16:13. We are living in the time fore-told by the weeping prophet, when the nations are drinking from "the wine cup" of God's fury—the result of sin, "and they shall drink, and be moved, and be mad," See Jeremiah. 25.

25. Men may cry, "Peace, peace;" but there is no peace save in Christ Jesus. They who know His peace, after the short strife of this world is over, will reign with Him forever, and "delight themselves in the abundance of peace."

THE WORD MADE FLESH.

THE influence of words is not comprehended as it should be. We do not, as a general thing, realize that there is a real power in simple words.

And yet, when we stop to think about it, we are made to sense the fact that our words may bring good cheer that gives healing and life to a weary soul; or, on the contrary, we may speak words that fill the heart of the hearer with sadness and desponding gloom.

Words are nothing more than the articulate sounds or the written expressions by which an idea is carried from one mind to another. And it is the ideas that we harbor in our minds that form our characters. Hence the great necessity for thinking right; to have pure and exalted ideas and ideals if we would be pure and noble and Christlike. "For as he thinketh in his heart, so is he." Prov. 23:7.

"A good man out of the good treasure of the heart bringeth forth good things; and an evil men out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matt. 12: 35-37.

Words are but the expression of the character within. A man will talk about what he thinks about. He will do this in spite of himself. And so "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

That which we read most will have a molding effect upon our lives. It is next to impossible to read anything without in some way having it affect and change us from what we would have been if we had never read it. And if we are particular to know only the good, and to confine our reading and thinking to that, we may be sure that our characters will be right.

Every one acknowledges that the life of the Lord Jesus Christ was perfectly beautiful, and perfectly strong. Men who are not believers in Christianity will vie with each other in extoling the virtues of the Christ-life.

This perfect, this great, this beautiful life of the Master was builded, in all its symmetrical characteristics, by the Word of God. The Saviour's life is a perfect expression of the Word of God. Christ spoke the words of God so as to perfectly express the ideas of God. And Christ lived the words of God so as to perfectly express the character of God. Hence it is written, "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth." John 1:14.

Father), full of grace and truth." John 1:14. We read the expression, "The Word was made flesh," and then proceed at once to make a great mystery of it without comprehending the divine truth that these words so beautifully express. God had expressed Himself to mankind in His spoken and written Word, but this was persistently misconstrued, and hence was not understood. Then the loving Father came still closer and expressed Himself in the literal person of His own Son.

In this act of giving Christ, it is as if the Father said to the world: "You have refused to receive the depth and power of My words, now I give you My Son. He is My Word in actual human life, I have clothed Him with your weak human flesh. Yet, behold His life—His character! All this beautiful life of Jesus, My Son, is sustained by the power of My Word."

The Word was truly made flesh in Christ. But this was only that we might see the power and beauty of it, so that we would yearn to have the same Word made flesh in us. It does not express it strong enough for us to say that it is possible for us to have the character of Christ by feeding upon the words of God. We should know of a surety that the beautiful character of Christ is the invariable and sure result when we feed upon the living Word of God. There is no chance for failure, because God Himself sees to it that the character appears in response to His indwelling Word.

O, we do not begin to realize the power and efficiency of the Word of God. We do not feed upon that Word. We choose the husks of the world instead. Then let us come to the living fountain of the Word, and by ever drinking its knowledge, its power, and its purity we will be assimilated by divine grace into the likeness of Christ, our Elder Brother.

EVERLASTING BURNINGS AND FIRE.

SOME persons may think that Isa. 33:14 teaches endless suffering. It reads: "Who among us shall dwell with everlasting burnings?" This text certainly shows what the effect of fire will be upon sinners, for it implies that they can not dwell in it; while the context and answer to the question, "He that walketh righteously," etc., clearly teaches that the righteous will not be affected by the fire. Even in this life the children in the fiery furnace (Dan. 3:27) were not burned, "nor was an hair of their heads singed."

The expression "unquenchable fire," in Matt. 3:12, will throw light on Isa. 33:14. Eusebius, an ancient learned Greek, who certainly had understood the original as his mother tongue, in his "Ecclesiastical History," book 6, chapter 41, uses the original words rendered unquenchable fire, puri asbesto, in giving an account of the martyrdom of Julian and Cronon, and certain others. He says: "They were destroyed in an immense puri asbesto, unquenchable fire." On this language of Eusebius, H. L. Hastings very forcibly comments, as follows:—

"Eusebius declares that those martyrs were consumed and destroyed in "unquenchable fire." If unquenchable fire could burn up saints, according to the words of Eusebius, could it not burn up sinners, according to the words of Christ?" It is plain that the words of the prophet Isaiah accord with the words of Christ in teaching what the effect of the fire will be upon the wicked, and more especially as in one case the chaff (the wicked) is represented as being burned up, and in the other question is given, "Who among us shall dwell with the devouring fire?" etc., plainly implying that the righteous will not be affected by it, but that it will devour or destroy the chaff, or the wicked, as they can not dwell, remain, or exist in it.

What a blessed thing it is that the children of God can claim the promise (Isa. 43:2): "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee"?

WM. PENNIMAN.

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REJOICING IN TRIBULATION.

Does the trial seem a great one?
"I will wait upon the Lord;"
He has promised grace sufficient,
And I'm trusting in His word.

'Tis the word that spoke creation, And that set the sinner free; I believe that He is able Also to deliver me.

I'll rejoice then in the trial,
And the thorn which doth me wound;
For it's when I feel my weakness
That the strength of God is found.

In infirmities I'll glory,
And will gladly suffer wrong,
That His power may rest upon me —
"When I'm weak, then am I strong."
Asa Smith.

Boyd, Wyo.

"GIVE TO HIM THAT ASKETH."

THE thirtieth verse of the sixth chapter of Luke is a passage of Scripture that gives some people considerable trouble. Let us read it. "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." How are we going to be able to do this?—Simply by continually receiving new supplies from God. When the Saviour was here He was always able to give to those who asked of Him, and we ought to be able to do the same thing.

There was a missionary in Africa who was translating the book of Luke into the native language; when he came to this verse, his first thought was to leave it out, fearing that the natives would at once put it into practical application, by asking for all the things that he had, and he could do nothing else but to grant their requests. But he did not feel free to leave it out, and so translated it along with the rest. The natives came and asked him for all the little comforts and conveniences he had; last of all they asked for his bed, and as they were carrying this off, the chief noticed it, and asked the reason. The natives replied that the missionary had a religion which compelled him to give to every man that asked of him, and so they had asked for and received all the property that he had. The chief was deeply impressed. He said to himself, "There must be something to this religion." By his order all the goods of the missionary were restored, and the chief himself, and his leading counselors asked the missionary to instruct them in his religion. The result was a great revival in that place; hundreds were converted.

Still, we are not required to give the people exactly the things they ask of us, for it would not be best for them. The lame man asked alms of Peter and John; they did not give him any money, but they did give him something better than money. So we may meet people to-day who ask us for money or other earthly gifts, and we may not be able to give them exactly what they ask for, but we can always give them something, and that should always be the thing they need most. Perhaps they need to be told the same as the lame man: "Arise and walk." So many people are born weak; they need strength, sympathy, and gen-

tle words of encouragement; a good warm hand grasp, a kind brotherly word, are worth more than money. We may not always know at the moment just what kind of help is most needed; then we should do as Job did. He says: "The cause of him I knew not, I used to investigate."—Jewish Version. God has given us all the means which we possess, and we should be careful in the use of the same, knowing that we must give an account of it.

But this verse which I have read from the sixth chapter of Luke is perfectly practicable. There is a rich experience for all those who accept it as such, and put it into practise. Dr. Dow and myself first began to practise it when we were in New York City a few years ago. We could not always give men just the things that they asked us for, but we always gave them something, even though it required some selfsacrifice, because we felt that every man who appealed to us had some providence connected with his case in some way which we would spoil if we turned a deaf ear to him. Sometimes when we were nearing home after a hard day's work, we would meet a man who would ask for ten cents to pay for a night's lodging. We would not feel free to give him the money, lest he should be tempted to spend it in a saloon. So we would walk back with him for a mile, perhaps, and put him in some mission lodging-house and pay for his night's accommodation. Sometimes we would meet children begging for money or food, and in order to make sure that their story was true, would follow them to their homes. We had many rich experiences in this way, and the Lord always enabled us to carry out the instruction of this verse.

The young man who roomed next door to us also adopted the plan, and was richly blessed in doing so. He was a poor student, paying for his tuition at the school in work. Before he adopted this plan he would often go for weeks without any money, but as soon as he stepped out on faith, to carry out the instruction "Give to every man that asketh of thee,' and claimed the promise, money began to come to him in a wonderful way. He always had sufficient for his own needs and for others. While walking along the street, people would come up to him and hand him a dollar, two dollars or five dollars. Letters would come signed, "From a friend," enclosing various amounts of money. Thus, the Lord provided for him, and he realized the fulfilment of the scripture, "The liberal soul shall be made fat."

God cares for each of His children individually. If He impresses me to give money or other help to somebody, it is because He wants to give me a rich blessing in its place. When we use the things that He has given us to help others, He stands ready to give us more. God is anxious to make every one of His children channels through which He can let His boundless love flow out to all the world. Let us not waste time in worrying about our own spiritual advancement; God will take care of that if we will simply leave ourselves in His hands, and do the things that He wants us to do.

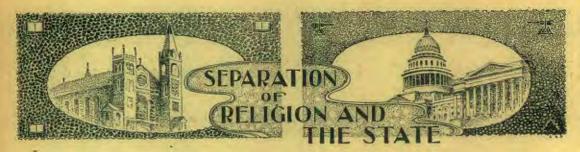
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LET us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

THE perfect victory is to "put ye on the Lord Jesus Christ," and thus to triumph over one's self. Rom. 13:4.

"OF what benefit to God's cause is a witness who won't testify?"



"LIKE ALL THE NATIONS."

OD had said of Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

But, contrary to His expressed will, and against His solemn protest, Israel set up a kingdom and established a State.

They did this, they plainly said, that they might be "like all the nations." Contrary to all the Lord's wishes, the people would "be reckoned among the nations."

But Israel was the church, while all the nations were States. Israel, therefore, could not be like all the nations without forming themselves into a State.

But Israel being the church, could not possibly form themselves into a State without at the same time, and in the very doing of it, forming a union of Church and State.

They did form themselves into a State, and did thus unite Church and State. But as this was contrary to the Lord's plain Word, and against His solemn protest, it certainly stands as the truth that any union of Church and State is against the plain Word and the solemn protest of God.

Israel as "the church," which is "the pillar and ground of the truth," was the depository and the representative of the true religion in the world. Then when Israel formed themselves into a State, this was nothing else than a union of religion and the State. And as their forming of a State was contrary to the expressed will and the solemn protest of the Lord, it is clearly the truth that any connection between religion—and above all the true religion—and the State is positively against the expressed will and the solemn protest of God.

And as Israel, the depository and representative of the true religion, in order to form a union of religion and the State, had to reject God, it is certainly true that every other people, in forming a union of religion and the State, do, in the very doing of it, reject God.

Nothing can be plainer, therefore, than that the God of heaven and earth, the God and Father of our Lord Jesus Christ, is eternally opposed to a union of religion and the State. He will never be a party to any such transaction.

This is why He desired that "the people should dwell alone." This is why He would have it that they should "not be reckoned among the nations." He desired that they should abide with Him, and have Him their only God, their only King, their only Ruler, their only Lawgiver—their "all in all."

God wanted not only that Israel, but that all people on the earth, should know that He is better than all other gods, that He is a better King than all other kings, that He is a better Ruler than all other rulers, that He is a better Lawgiver than all other lawgivers, that His law is better than all other laws, and that His government is better than all other governments.

For this reason He would station Israel in Palestine, at the pivot of the highway of the nations; with the God of heaven as their only King, Ruler and Lawgiver; with His law their only law, and His government their only government; the people dwelling alone and not reckoned among the nations—a holy, happy people; a glorious church.

Dwelling thus in the sight of all the nations that had forgotten God, those nations would be constantly taught the goodness of God and would be once more drawn to Him. Accordingly He told them: "Behold, I have taught you statutes and judgments, . . . that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:5,6.

But Israel would not have it so. Israel would

But Israel would not have it so. Israel would "be reckoned among the nations." Israel would be "like all the nations." And so it has been, from that day to this. God has never been allowed by His professed people to reveal Himself to the world as He really is. His church has always been too willing to "be reckoned among the nations," too willing to be "like all the nations." She has always been too willing to be joined to the State, to be a part of the State, to have religion a matter of State and government, "like all the nations." And so it is with the church in all the world to-day.

day.

"Like all the nations.' The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.

"And still the longing to conform to worldly customs and practises exists among the professed people of God. As they depart from the Lord they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practises of those who worship the god of this world. Many urge that by uniting with worldings and conforming to their customs, they might exert a stronger influence over the ungodly.

"But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of Him who hath called us out of darkness into His marvelous light.

"The days of Israel's greatest prosperity were those in which they acknowledged Jehovah as their King—when the laws and government which He established were regarded as superior to those of all other nations."—Patriarchs and Prophets, chap. lix, par. 8-13. And such will be the days of any people's greatest prosperity.

God's laws, just as they stand, without any re-enactment, without any adding to or diminishing from, are superior to all other laws. His government, administered by Himself through the operation of His own eternal Spirit, is superior to every other government.

But how shall the people know this, who know not God, so long as His own people will not have it so? How shall the nations know this, when His own professed church will not recognize it or have it so?

Instead of holding fast God's laws and government as superior to those of all States and nations, the professed people of God consider that they must enter the politics and shape the policies, that they must tinker the laws and manipulate the governments, of the States and nations of the world.

Instead of magnifying God's laws and government before all the world, as superior to the laws and governments of all the nations, and showing unswerving allegiance to them as such, the people of the professed churches of God seek to mingle heavenly citizenship with earthly citizenship, and to bring down from their superior place the laws and government of God, and mix them up with the laws and governments of all the nations in an unseemly and ungodly union of religion and the State.

And thus the people of the professed churches of God, of the young people's societies and leagues of Christian Endeavor—of all the combined church elements of the land—are following directly in the track of the church of ancient Israel: they will not dwell alone; they will be reckoned among the nations; they will be like all the nations; they will join themselves to the State; they will form a union of religion and the State; they will reject God, that He should not reign over them.

ALONZO T. JONES.

ROGER WILLIAMS—AMERICA'S LUTHER, No. 5.

JHEN one stops to think about it, it seems almost incredible that the prelates of Massachusetts should have deemed it their duty to wage such a relentless warfare upon Williams and his followers simply because they desired religious freedom for themselves and for all who might desire to associate with them. Nevertheless, such is the case. When the New England Confederacy was formed, Rhode Island was not permitted to join it, because her inhabitants refused to prosecute men for conscience sake. The court of Massachusetts passed a law that if any inhabitant of the Providence Plantations should come within the Bay's jurisdiction he should be apprehended, and unless he abjured his opinions as to the power and rights of the magistrates, he should be compelled to go hence. This act made hard times in Rhode Island. Williams complained that many thousand pounds would not repay the losses he had sustained by being debarred from Boston, the chief port and mart of New England, and from trading with the English and the natives. So great was the scarcity of paper from this cause among the settlers of Providence that Governor Hopkins observes, "The first of their writings that are to be found appear on small scraps of paper, wrote as thick, and crowded as full as possible.'

The total unselfishness in which Williams held his principles is clearly evinced by the position which he took when he went to Eng-While he was there a small . land in 1643. quarto pamphlet appeared from the pen of John Cotton which denounced Williams in round terms. Williams made answer in his usual graphic and lucid style. He Cotton, and through him arraigned the whole theocratic system, with the "body-killing, soulkilling and state-killing doctrine of not permitting, but persecuting all other consciences and wayes of worship but his own in the civill State, and so consequently in the whole world if the power or Empire thereof were in his hand." Furthermore, Cotton had made the charge against Williams as a disturber of the civil peace. This was the plea usually

urged to justify persecution and the intervention of the civil power to compel religious uniformity. In answer to this Williams made the following terse and succinct reply:—

Acknowledging the ordinance of Magistracie to be properly and adequately fitted by God, to preserve the Civill State in civill peace and order; as He hath also appointed a spirituall government and Governours in matters pertaining to His worship and the consciences of men, both which Government, Governours, Laws, Offences, Punishments are essentially distinct, and the confounding of them brings all the world in combustion.*

Roger Williams loved these principles more dearly than his own life. "I shall be ready for the same grounds," he exclaimed, "not only to be bound and banished, but to die also in New England." "Persecutors of men's bodies seldom or never do these men's souls good." He ever held that forcing of conscience is a soul-rape; that Constantine and the good em-

perors confessed to have done more hurt to the name and crown of Christ than the bloody Neros did; that seducing teachers, either Pagan, Jewish, Turkish, or antichristian, may yet be obedient subjects; that the forcing of men to godliness or to the worship of God was the greatest cause of the breach of the civil peace; that persons may with less sin be forced to marry whom they canmot love, than to worship where they cannot believe; and that even the very Indians abhorred to disturb any conscience at worship.

When Williams returned from England he brought with him a charter from the king. This he had in addition to the titles which he held from the Indians. This clearly proves the great respect which he had for the powers that be. Under this charter a code of laws was drawn up, the conclusion of which contains the following noble declaration:—

These are the laws that concern all men, and these are the penalties for the transgression thereof, which, by common consent, are ratified and established throughout the whole colony. And otherwise than thus, that is herein forbidden, all men may walk as their conscience persuade them, every one in the name of his God. And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah, their God, forever and ever.

. Williams spent much of his time during the latter years of his life in doing missionary work among the Indians. This was one of his greatest pleasures, and a work which he continued to the last. Amid all the cares and strifes of life his heart yearned toward these sons and daughters of the forest.

In 1652 he returned once more to England on business for the Rhode Island Colony. This time he remained two and one-half years. This period of his life is replete with interest. A fierce contest was raging in the mother island over the matter of religious liberty. Parliment was rent with dissension. Sir Henry Vane, with whom Williams was stopping, presented a paper containing four proposals, from which I quote the last two:—

 Whether for the Civil Powers to assume a judgment in spirituals be not against the liberties given by Christ Jesus to His people.

4. Whether it be not the duty of the Magistrate to permit the Jews, whose conversion we look for, to live freely and peaceably amongst us.†

*Nar. Club Pub., Vol. 1, p. 335. †See Masson, Vol. vi, pp. 393, 396, note, To these propositions were attached a note signed "R. W.," the same being written by Roger Williams. His heart of kindly affection and love was burning for liberty in England, as well as for the same blest boon across the deep, in the New World. "Oh, that it would please the Father of Spirits to affect the heart of Parliament with such a merciful sense of the soul-bars and yokes which our fathers have laid upon the neck of this nation, and at last to proclaim a true and absolute soul-freedom to all the people of the land impartially; so that no person be forced to pray or pay, otherwise than as his soul believeth or consenteth.";

The Jews had suffered all sorts of indignities and persecutions at the hands of the Christian (?) English, and at this time were in banishment from the island. Williams took a prominent part in gaining for them the readmission which they so much desired. The mind of

Statue of Roger Williams in Roger Williams' Park, Providence, R. I.

this great man was of the broadest type; he firmly believed that his principles were eternal, and he saw no reason why they should not be universal. Of suffering conscience everywhere he was the doughty champion. He was the founder of a State, the first in the New World, to shelter the homeless and countryless nation under equal laws. While yet in England, the question was up as to whether the clergy should be supported by compulsory tithes. This Williams boldly combated, and published a little pamphlet entitled "The Hierling Ministry None of Christ's."

He missed his poor Indians whilst in England, but his charity never staunched. There were hundreds of poor in that great city, and they were well worthy of help. All his spare time was occupied in bringing aid to this class; and with food and fuel he furnished many a home. And during all of this time it must be remembered that he was poor, very poor, himself; that he lived in a most frugal and meager

way; and that never during his long life did he know what luxury or indulgence meant. He might have amassed large sums of money. He might have become wealthy, as did others who founded colonies. But he possessed a soul too great and magnanimous ever to permit him to become increased in this world's goods. Of him is true the saying of a great teacher, that this life is too short in which both to do good and to amass riches.

Rhode Island was not only a shelter for the Jews, but for the Quakers as well. This unfortunate sect was driven from New England with great cruelties. There were only two places where they could find asylum; one of these was with Roger Williams, and the other with the sultan of the Mohammedans—the Grand Turk. And it is not very much to the credit of the Puritans of these shores that they should be outdone in the matter of religious

liberty by the followers of the "Prophet."

War was at this time threatening with the Redskins, but because the men of Rhode Island would not persecute the Quakers, their brethren in the other colonies would grant them no assistance against their foes. Rhode Island was in great danger. Nevertheless principle was not sacrificed for safety. "We have no law for safety. among us whereby to punish any for only declaring by words, etc., their minds and understanding concerning the things and ways of God, as to salvation and eternal condition." This was the answer hurled back by the brave little colony. "Forced worship," says Williams, "stinks in the nostrils of God; let us have naught to do with it." And God did protect those who were true to Him. New England would not furnish the people of Rhode Island with ammunition; but a greater power than that of spear and firearm was at hand. God turned the heart of the Indian, and gave Williams favor in his sight: "As for you, Brother Williams, you are a good man. You have been kind to us many years. Not a hair of your head shall be touched."

Williams lived to a ripe old age, and he died as he always lived, true to his principles of

soul-liberty. American history boasts of no grander character, no kindlier soul. Self was ever sunken out of sight, and the good of his fellow beings of every creed and clime, and of millions yet unborn, was constantly uppermost in his mind. At times he almost seemed to speak with the foresight of a seer. Especially was this true on the occasion of a proposal to divide up the common lands of Providence, and distribute them among the then present inhabitants, instead of leaving them for future settlers who might be driven thence in quest of freedom. "For all experience tells us that public peace and love is better than abundance of corn and cattle. I have only one motion and petition, which I earnestly pray the town to lay to heart, as ever they look for a blessing from God upon the town, on your families, your corn and cattle, and your children after you; it is this: That after you have got over the black brook of some soul-bondage yourselves, you tear not down the bridge after you, by

See Straus, Roger Williams, p. 172.

leaving no small pittance for distressed souls that may come after you." *

Williams sleeps, but not forever. resurrection morn the Lifegiver's voice will call him forth to immortality. At the bar of the Heavenly Tribunal he will stand "in the rockie strength of his convictions;" and the Judge of all the earth will there proclaim that his principles of soul-liberty are holy, just and true, founded on the everlasting Rock, Christ PERCY T. MAGAN. Jesus.

OBEDIENCE.

"WE are told that without faith it is impossible to please God, and you will find that it is impossible to please God without obedience. 'And being made perfect, He became the Author of eternal salvation unto all them that obey Him.' Eternal salvation unto all them that obey Him; not all that feel Him, talk to Him; that say, 'Lord, Lord,' but them that obey Eternal salvation means eternal safety.

"Did you ever notice that all but the heart of man obeys God? If you look right through history, you will find that this is true. In the beginning God said, 'Let the waters bring forth,' and the waters brought forth abundantly. And one of the proofs that Jesus Christ is God is that He spoke to Nature, and Nature obeyed Him. At one time He spoke to the sea, and the sea recognized His voice, and obeyed Him. He spoke to the fig tree, and instantly it withered and died. It obeyed literally, and at once. He spoke to the devils, and the devils fled. He spoke to the grave, and the grave obeyed Him and gave back its dead. But when He speaks to man, man will not obey Him; that is why man is out of harmony with God, and it will never be different until men learn to obey God. God wants obedience, and He will have it, else there will be no harmony. In the first Epistle of John, we read, 'And the world pass-eth away, and the lust thereof; but he that doeth the will of God abideth forever.'' He says in another place that if we obey His sayings we will never die.

"Suppose I send my boy to school, and he plays truant. He says, 'I don't want to go to school,' and he goes off and fishes all day. He knows I am very fond of trout, and he says: 'I know I have been disobedient, but I can sell these trout for fifty cents; but I will take them home to my father.' Do you think that will please me? Not by a good deal. I want obedience, and until my son obeys, his sacrifice is an abomination.

"Take the two Sauls. They lived about a thousand years apart. One started out well and ended poorly, and the other started out poorly and ended well. The first Saul got a kingdom and a crown; he had a lovely familyno father ever had a better son than Saul had in Jonathan; he had the friendship of Samuel, the best prophet there was on the face of the earth; and yet he lost the friendship of Samuel, lost his crown, his kingdom, and his life, all through an act of disobedience. God took the crown from his brow and put another man in his place. Why? Because he disobeyed. All his kingly dignity and power could not excuse

"Now take the Saul of the New Testament. When God called him he was not disobedient to the heavenly vision, and he received a heavenly kingdom! One act of obedience! One act of disobedience! The act of obedience gained all, and the act of disobedience lost everything. And so you will find, right through the Scriptures, this is taking place constantly. I believe the wretchedness and wo of our

American cities to-day come from disobedience. If they won't obey God as a nation, let us begin individually. Let us make up our minds that we will do it, cost us what it will, and we will have peace and joy.

"People say, 'Well, don't you think it very unreasonable in God to punish Adam because he transgressed once?" Some years ago a superintendent telegraphed to a man not to turn the bridge over a certain river until a special train had passed. He waited and waited and stood firm until, finally, some one overpersuaded him, and he opened the bridge. He thought he would have time to let the boats pass and swing the bridge back before the train came. But he hadn't got it more than open before he heard the coming of the train. He hadn't time to get the bridge back, and there was a tremendous accident, and lives were lost. The man went out of his mind and was sent to a madhouse, and his cry for years, until death released him, was: 'If I only had! If I only had!' If he only had what? If he only had obeyed, those lives would not have been lost. In England, not long ago, a switchman just turned the switch at the wrong time, and twenty men were hurled into eternity, and a good many were maimed and hurt for life. He only disobeyed once."-D. L. Moody.

DIVINE CLEANSING.

- 1. What was David's earnest request?
- "Cleanse Thou me." Ps. 19:12,
- 2. Can we cleanse ourselves?

" For tho thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jer. 2: 22.

- 3. How are we cleansed?
- "By the washing of regeneration." Titus 3: 5.
- 4. How clean can the Lord make us?
- "Whiter than snow." Ps. 51:7.
- 5. What only does the Lord ask in order to be accepted?
 - "A willing mind." 2 Cor. 8; 12.
- 6. How long does it take the Lord to cleanse
- "Immediately . . . he was cleansed." Mark
- 7. If the reader has not been cleansed from sin what should he do?
- "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and he-fore thee, and am no more worthy." Luke 15: 17-24.

St. Johns, Ore. I. C. COLE.

ASTONISHING IGNORANCE.

OMETIME since the Youth's Companion contained the following short article relative to a lamentable but far too common ignorance of the truths of the Word of God:-

Ignorant of Its Truth.

elocution in an American college for A teacher women told the following incident to some friends the other day as a fact; I was listening lately to a class of young ladies who were reading aloud, when one came to the expression," The patience of Job." She pronounced the name as if it were spelled jobb, and then, pausing, said:-

- "I don't understand this. Who was Job?"
 "Have you never read the book of Job?" I asked in amazement. "Does the name suggest nothing to
- 'Nothing, whatever," she replied, "except that I somehow associate it with printing. Was he a publisher?"

Other teachers who were present gave other instances of the ignorance among American girls and boys of the Bible.

"I once asked a graduating class of young men in college," said one, "why the Jews kept Saturday as

the Sabbath, while Christians observe Sunday. Not

one could tell me, and yet the majority of them undoubtedly belonged to church-going families."

Another teacher said: "Ignorance of the Bible is not confined to the girls and boys. I was seated at a lecture lately beside a young matron, a leader of society, especially devoted to music. The lec-turer quoted from the twenty-third psalm, adding, As the sweet singer of Israel tells us.

"My neighbor looked puzzled a moment, and then, nodding cheerfully, whispered, 'He means Mendelssohn, of course."

It is an unwelcome fact that while the practical truths of Christianity are now taught in Christian homes, the Bible is not read or studied or committed to memory by the children as i, was in past genera-tions, not only in devout families, but in many of those where the parents were not members of Chris-

How can any soul travel through life by the aid of a map which it does not know?

These examples of ignorance of the Bible are all bad enough, but most remarkable of all is the ignorance of the writer of the article himself, and that of the teacher, who cited inability to tell "why the Jews keep Saturday as the Sabbath, while Christians observe Sunday," as an astonishing example of ignorance in college graduates. The fact is that while it is easy enough to tell "why the Jews keep Saturday as the Sabbath," the wisest man in all the world can give no satisfactory Bible reason why "Christians observe Sunday," and this for the simple reason that there is no such reason.

It is not the universal practise of Christians to "observe Sunday." Seventh-day Baptists and Seventh-day Adventists both "keep Saturday as the Sabbath," or, to speak more accurately, both these denominations observe the seventh day in harmony with the explicit command of the Decalogue, which says: "The seventh day is the Sabbath of the Lord thy God." Moreover, literature upon this subject has been extensively circulated, and the question has been discussed so widely in both the religious and secular press that it seems strange that every one has not heard of it, and that old do not know how impossible it is to give any satisfactory answer to the question, "Why do Christians observe the first day of the week?"

" Search the Book, and thou shalt know There's no scripture tells them so.'

C. P. BOLLMAN.

THE WEIGHT OF GLORY.

THERE is a weight which is only felt in heaven, and which is heaven's glory; it is the labor of love. It has hardly begun here; it is the praise that "waiteth for God in Zion." There is a burden which has long deterred thee from lifting God's burden; it is the thought of thine own morrow. From that weight thy Lord fain would set thee free. But why? Not that thou mightest be a winged butterfly flitting from flower to flower. Nay, but that thou mightest bear a larger weight-the weight of humanity-Christ's weight of glory.

The joy of thy Lord is not a bird's song; it is a heart's enlargement. The risen Christ remains not in the garden; He must ascend to the cares of His Father. The place ared for thee is no scene of luxurious ease, no plot of ground enclosed from mortal pain. There is a gate leading into the highways and the hedges, opening out into the far country of the prodigal son. And through this gate thy Father would have thee go-to minister, to succor, to save. This is the place prepared for thee in the mansions of thy Father. is the ivory gate and golden, where the angels go out and in. This is the narrow way which leadeth unto life; and they who have found

^{*} Nac. Club Pub., Vol. vi, p. 518.

that life retrace the road to bring their brother in. Thy weight of responsibility will be thy weight of glory.—George Matheson.

STRANGERS AND PILGRIMS.

Ceived the promises, but having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Heb. II:13. This earth is not our home. We are pilgrims journeying to a better land; to a land that eye hath not seen nor ear heard of the beauties that await the faithful.

If we truly realize that this earth is not our home, and that a better land awaits us, it will be our daily desire for the time to hasten on when we can enter that land. We will not only be longing ourselves to be there, but will be continually telling someone else of the beautiful home to which we are going. We will be so enthused with the idea of the beauty and the glory of our heavenly home that no one can come in contact with us without being imbued with the desire to go with us and share the beauties of that country.

But what idea will those around us get of our promised home if we settle down contentedly here and show by our actions that we are satisfied with the things which this world has to poffer? Suppose we keep telling people about what a beautiful country is promised us and of the joy we will have there, and yet make no especial effort to get ready to receive that inheritance, what will they soon begin to think? They will think that if it were all that we represented it to be, we would be more earnestly longing to be there. For illustration: If a stranger should come into our town and begin describing the country he had come from, telling of its beauties, what a healthful place it was, what beautiful streams and picturesque valleys, what an abundance of all kinds of delicious fruits, etc., we would greatly desire to follow him to that land. But if this stranger should begin to gather property about him and show no signs of returning to his own land, what would we think about the country he had come from? We would think, "He is an impostor; there is no truth in what he says, or he would want to return to that beautiful land." It is just so with us in reference to the heavenly home we are preparing for. If we tell people about what a beautiful home Christ is preparing for us, and yet by our actions show that we are very well contented where we are, they will begin to think that there is no such place, and that we, ourselves, do not believe what we are preaching.

We, like the patriarchs of old, should corfess that we are strangers and pilgrims, and that we are seeking a better country, even the heavenly city which Jesus is preparing for us.

When a foreigner comes into our town he is recognized by his dress, actions and speech. They are not like those of our own people, and we instantly recognize him as a foreigner. We can tell what country he comes from by his speech and dress. So should the pilgrim and stranger journeying to the heavenly country be recognized by his speech and dress. People should be able to tell by these things to what country he belongs. Of the disciples we read that their persecutors "took knowledge of them that they had been with Jesus." How did they recognize this?—By their manner and words.

Truly, we are living in a time when every Christian should be earnestly longing for the coming of the Saviour to take him to the heavenly country. Why should we not long for Him to come. He is our Friend, our Elder Brother; He has been away for a long time, and is coming to take us to the beautiful home He is preparing.

LETTIE E. REED.

Battle Creek, Mich.

TRIUMPHING TOKENS.

THE empty tomb, the folded napkin, and the linen clothes laid by themselves, these are the tokens of the price accepted, of the prisoner's discharge, and of the loosing of the pains of death forever, from all who died in Christ. And so to all questions of a timid or doubting conscience, the answer now is, "Who is He that overcometh? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—A. J. Gordon.

THE REAL LIFE.

Is when each season comes in turn so strangely,
Unfolding nature's laws in beauty shrined,
Thou art not thrilled with full, profound conviction
That these are thoughts of an Eternal Mind,
Thou hast not lived.

If friendship whispered not to thee so fondly
But that thou wast a brother to thy friend,
Uplifting and enshielding him in trouble,
So far thy power and fortune might extend,
Thou hast not lived.

If duty ne'er hath called to thee so strongly
That thou would'st not have battled on its side,
And, standing bravely all alone if need be,
Defied what fortune might for thee betide,
Thou hast not lived.

If joy or grief of man hath left thee coldly,—
The pain of beast, the song of bird above,—
If thou hast not the tender heart-throb, pitying,
Proclaiming kinship of a deep world-love,
Thou hast not lived.

If thou hast schooled and trained thy soul so nobly, Exalting it with each refining grace, That thou might'st yield each thought and each

In consecration to the human race,

emotion

Then thou hast lived.

-Louis R. Ehrich.

HIDING IN CHRIST.

When threatening dangers move around us, our first thought is, Where can we go to escape them? We seek somewhere to hide; ofitimes while seeking we are lost; yes, lost before we can gain our hiding-place.

Christ says that in 'the last days perilous times shall come.' We shall have many things to disturb our peace in this world, no matter how well cared for we are. On every hand we have disease, famine, murders, suicides, war, cyclones, and earthquakes in divers places. These things we are to expect; for we are clearly shown in God's Word that these things will be.

We are also to expect the great and terrible day of the Lord. Now let us ask ourselves the question, Where shall I then hide? We read of that day now: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

Then there will be no respect of persons; the high as well as the low will take part in that scene; but it will be of no avail to call for rocks to hide us from the all-seeing eye. Our God is the only hiding-place for that terrible day: "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me."

Even now, how good it is to be hiding in Christ, while all the world is craving for pleasure and peace, and find none: "For there is no peace, saith my God, to the wicked." The Christian alone has that "peace that passeth understanding." He has no fear for the future; for his Saviour has promised to be with him, even until the end. There can not a trouble or care or distress befall him that he has not a precious promise to help him through. Then, when that terrible day comes, instead of calling for rocks to hide him, he can look up and say, "Lo, this is my God, I have waited for Him, and He will save me."

"O Rock divine, O Refuge dear,
A shelter in the time of storm!
Be Thou my helper ever near,
A shelter in the time of storm!"
Oakland, Cal. MINNIE MILLER.

THE EXAMPLE OF CHRIST.

The name of Jesus is above every name, because He went down lower than any other in order to reform deformed humanity. Jesus did not come into the world to save a church, or an institution, or an ordinance, or a creed, or a ceremony. He came to save men. It was men He was after. The one thing, and the only thing, under the blue vault of heaven sacred to Him was the human soul, no matter how battered and bruised, how maltreated and mutilated, that soul might be. Jesus did not want to live in lonely supremacy above His fellows. He longed to bring the whole human race up to the heights He Himself had attained.

With the teaching and example of Jesus before us, it does not become us to hold ourselves aloof from humanity on the ground that they are below us in culture, wealth, or social standing. There is a feeling abroad that people vulgarize themselves by mixing too familiarly with common folks. As people rise in wealth and culture they are disposed to separate themselves from those less fortunate. That is, as they grow better they grow worse-they become less democratic and more aristocratic. Their culture makes them cold. Their refinement makes them exclusive. It is true they practise a sort of professional philanthropy. They give an annual contribution to some benevolent institution. But they never take a personal interest in individuals or families. They never come into close fraternal contact with the victims of poverty and crime. They could not by any stretch of the imagination be called the friends of publicans and sinners. They never take the outcast by the hand and show him friendship and interest. "Bring the poor that are cast out to thine house" is a command they never undertake to obey. "When thou makest a feast call the poor, the maimed, the lame, the blind," is not included in their rules of hospitality and etiquette.

What I am contending for is that we show personal sympathy with, and take a personal interest in, men and women in need. what Jesus did. Again and again, in reading His life, you notice that He took this one and that one by the hand. He took the blind man by the hand and led him out of the city. He reached out His hand and touched the leper. He took the devil-possessed boy by the hand and lifted him up. Jesus took all kinds of folks by the hand. He touched the eyes of the blind. His touch meant personal interest, personal sympathy, personal help. This is what helpless humanity needs to-day. They need food and clothing for the body, but above this they need human sympathy and human love. - Rev.

J. B. Silcox.



JUSTICE HERE AND THERE.

A New York evening paper points a striking contrast in the administration of "justice" in two cases recently before the courts in that city. We greatly condense.

Drama No. 1: William J. Everett, a clerk in a bakery; not strong; a small salary, hardly sufficient to eke out a living; found short in his account \$534; brought before the court; coldly sentenced to nine months in the penitentiary; a sharp cry from the wife, quickly suppressed by the police; hustled across the bridge of sighs to the Tombs, with no opportunity to bid his wife good-by; spending one night there, and then into the Black Maria, sent to the penitentiary.

Drama No. 2: Another man, George M. Valentine; with large salary in a bank; stole right and left from the bank to the extent of \$208,000; sentence placed at low limit six years; conveyed in a carriage as a gentleman to Trenton, N. J.; flowers and delicacies bestowed upon him by sympathizing friends who visited with him; given a clerical position in the prison, and exempted from wearing the stripes.

The first, a poor man, \$534 short in his accounts; the other, a gambler who stole \$208,000.

How truly spoke the wise man as he compared human justice with the justice of God! "I saw under the sun, in the place of judgment, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there [in God's court] for every purpose and for every work." Eccl. 3:16, 17.

Ye', thank God, human justice is not always thus. There are just judges; but such pictures as the above are becoming common. So declared the prophet that it would be when Christ was about to come, when from what should be the courts and temple of justice, personified "Judgment is turned away backward, and Righteousness standeth afar off; for Truth is fallen in the street, and Uprightness can not enter... And the Lord saw it, and it displeased Him that there was no judgment... According to their deeds, accordingly He will repay." Isa. 59:14-20, R. V.

In God's judgment there will be no partiality, no mistakes, no iniquity; but with "righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Isa. 11:4, 5. Riches will not buy His favor, nor will He be deceived by the arts or devices of those educated to make a lie seem truth. The true man can safely rest his case in the hands of Jesus Christ.

"THE REIGN OF LAWLESSNESS."

THE San Francisco Call, under the above heading, comments on the labor troubles, the race problem in the South, etc., and sees dangers ahead, but takes what is called the "optimistic view." It thinks that there is "a balance in our institutions and a self-adjusting element in our people" that "will most likely be adequate to control existing and new complications."

The Call says, further, that it sees that "the situation, however, is dangerous and perplexing.

Contempt for the law has enormously increased."

Now, is it true optimism when the "situation is dangerous and perplexing," and when "contempt for the law has enormously increased," calmly to say that the American people have always come out of every difficulty all right, and therefore there is no cause to be alarmed?

If it was America alone that was confronted with these perplexities the outlook would not be so fraught with danger. But the whole world is in like condition. Such difficulties and such evils have never confronted any people in any time. There is no asylum to-day that this whole world has to offer, no place in the world to which to flee. The dark shadows of riotings and strikes and murders and

wars, etc., are lifting their ugly forms in every clime and among every people.

But there is indeed a true optimistic outlook. The Lord Jesus, our Saviour, is soon to come, and every one may find shelter in Him now, and at His coming may receive Him with exceeding joy.

THE CLOSE OF THE PEACE CONFERENCE.

The Peace Conference has adjourned, and well may one ask, What has been accomplished? It is true, as noted in last week's Signs, that certain conventions and declarations were agreed upon, but what was really done in the direct line for which the convention was called?

The czar felt the crushing weight of increasing armaments, and asked that the Powers unite in putting an end to it. The Peace Conference has been a total failure in this respect.

Perhaps the most notable event in connection with the last days of the conference was the reading of the queen of Holland's letter addressed to the pope, and calling upon him to give his moral support to the conference. It will be remembered that the pope had taken offense because Italy had objected to his sending a delegate to the conference, and at first he was inclined to have nothing to do with it. But the pope's response to Wilhelmina's letter reminds her that he has ever stood as an arbitrator, and, regardless of his present relation to the conference, he would seek the advancement of civilization.

Concerning the opposition that the delegates from England and the United States offered against doing away with the dum dum bullets, a leading paper in Germany says:—

"The nations that boasted loudest of their humanity made the stoutest resistance to really practical humanitarian propositions."

The German press quite generally has expressed disappointment at the results of the conference, and many of the papers express themselves in a way to clearly show that they are not in harmony with the ends for which the meeting was called.

The mere calling of such a conference will give many people a text from which they will argue that the peace of the whole world is right at hand. But we need to have our eyes wide open to facts and conditions, and we will see that the olive branch of peace has departed. There will always be plenty of peace talk, but in view of the millions of men who are trained and training to-day for the world's armies and navies we may expect nothing else but wars and rumors of wars until the great battle of Armageddon is reached in that not distant day.

T.

POLITICS IN THE CHURCH.

POLITICS in the church is revealed in what is said by the New York Sun concerning the late Bishop John Philip Newman. He first endeavored to secure his election as hishop in 1880. He failed. Then he became a Congregationalist. The Sun says: "In 1888 Dr. Newman made another effort to obtain a bishopric in the church to which he had returned after his misadventure with Congregationalism. At the General Conference of the Methodist Church, held in the Metropolitan Opera House in this city, Dr. Newman at last got his prize. His success was the result of long and well-directed efforts. that could aid him was neglected. Social influence, the influence of the Grand Army of the Republic, the influence of a well-directed lobby, the influence of a house packed with applauding friends; all these were used by the man who wanted to be a bishop. The bishops of the church disapproved Dr. Newman, It was reported that fraudulent ballots were found in the boxes, though the tellers never disclosed the real But the candidate's power was too great; nothing had been left undone, and Dr. Newman was elected. The Reverend Doctor had directed his campaign from a box in the opera house, where his lieutenants on the floor and in the galleries reported to him constantly; and after the announcement of

success on the fourteenth ballot, the new bishop received his admirers as a triumphant general."

With such things allowed in the church, is it to be wondered at that similar methods exist in the world, or that the church is more and more adopting worldly methods and plans, not alone for the world's work, but for her own work?

COLONIALISM.

The London National Review points out that Germany's future expansion must be colonial. France has similar interests. England is, of course, a great colonial power.

Colonial expansion is perfectly in harmony with monarchy, and leads to despotism sooner or later. And since the United States has adopted her colonial policy, it is now perfectly clear that all the world is marching backward to the down beat of tyranny and oppression. Of course the oppression is not so visible now on the surface, but he has read history to no purpose who does not see its ugly form arising.

It should ever be kept before the mind that just as America, a hundred years ago, was leading the world upward to freedom and democracy, even so is she now leading the world downward to despotism, oppression and ruin. And let it not be forgotten that when divine justice is measured out to this great nation for her apostasy, it will be to cast her along with all the rest of the world into the final abyss of destruction.

NOVELTY AND SUPERFICIALITY.

The very tendency of the age is to destroy the reflection faculties, and hence to weaken character and destroy the soul. This is so well expressed by a recent writer (Rev. B. H. Dement) that we reprint it:—

"We live in an age of electricity and bulletins. Speed and novelty are the goal. The things of yesterday are forgotten in the wild rush after the news of to-day. Too many lives are hemmed in by the bars of a single day. Hope and memory are fettered. When an event is passed it has but little power over the mind, which with each setting sun bids adieu to all the scenes of the fleeting day. Men have no time to hold communion with the past, for it is gone forever, and they sever all connection with its richest treasures.

ever, and they sever.

"Hope, too, has lost her pinions. 'What is the news of to-day?' is the all-absorbing question. Rarely do they ask, What lesson has yesterday which to most men is time deceased and buried, and to-morrow is yet unborn. Man's real life is narrowed by the whirling scenes of the news-filled day. He takes not time to reach out, strike down, look up and think. This at least is the tendency of our furious nineteenth century.

"Such being the characteristic of our age, never

"Such being the characteristic of our age, never did novelty meet with a warmer reception than at present. Error, as old as Satan's effort to ruin man, has but to put on brilliant costume, made from a nineteenth century fashion-plate, to receive a cordial welcome. But a thief may wear broadcloth, and even a demon may smile.

even a demon may smile.

"Under the guise of higher education and liberal thinking, myriads of false ideas are marshaling themselves on the field of thought, and are seeking by fiendish diplomacy to make peace with everlasting truth."

It is true. The only source of true help and strength and stay is God's Word.

Waning Faith.—This is manifest in Protestantism in (1) a lack of faith in the Scriptures; and (2) in the preaching. Formerly men gave reverence to both. Now the pulpit, the criticism of the Bible, the misinterpretation of the Word, has destroyed the faith of the people in both preacher and Word. Upon this, as eminent a man as Dr. Richard Salter Storss, in recent issues of the Independent, has this to say:—

recent issues of the Independent, has this to say:—
"No more deference is now paid to the preacher's teaching than there seems to be reason for in the listening mind; and that is often very little. Some of his affirmations of what to him are fact and truth may be accepted, while others are held in abeyance or scornfully rejected. Except as long habit or personal affection may incline men toward the preacher, the doubtful or critical attitude of mind toward him and his words is more common than the receptive and acquiescent. This is a fact to be recognized, whether or not it agrees with what we or others might prefer. We have to face it, and adjust ourselves to it."

Of regard for the Bible, note this:-

"It must also be remembered that recent criticism of the Scriptures, tho perfectly legitimate in its place, has left an impression on multitudes of minds that all Scripture is at least uncertain in authority, so that the closest grip of the Biblical words easily slips from the unwelcoming mind. 'Thus saith the Lord,' which commanded our fathers' immediate assent, now means to many, 'Thus saith somebody, nobody

knows exactly who, reported by somebody else, of the correctness of whose report we can in nowise be certain."

And all of this the careful, candid observer knows to be perfectly true. And yet, reader, God's Word will stand. The "pulpit" may deny it, or, in their imagination, mutilate it with the carving knife of "Higher Criticism," but it lives, and will in the judgment stand to condemn or acquit the children of men.

A FEUD IN EDUCATION.

THE trial of Professor Arens, lecturer on physics in Berlin University, serves to emphasize the fact that the great institutions of learning in all parts of the world are in the iron grasp of imperialism and plutocracy. Doctor Arens has well-defined political views that are at variance with Emperor William's, and although his university teaching has none of the element of politics in it, yet it has been decided that he must go. The professor has friends, however, who are not willing that his abilities as a teacher shall be sacrificed because of his personal views in regard to matters of State, and so the question is undergoing a controversy, and the end is not yet. In the midnight of the Dark Ages the schools were not places to stimulate thought. They were simply the machines for grinding the dogmas of priests and kings and despotic nobles into the minds of servile young men. The mercy of God led Him to make the promise of sending His Son the second time. This is the one bright light before us that plants the certain hope that these present tendencies will not be allowed to drag the world into another age of grosser midnight than she has yet ever known.

THE BOYCOTT WEAPON.

In the big strike that is progressing in Cleveland the boycott is set in operation on a most extensive scale.

The strikers have agents in all parts of the city who promptly report any one who rides on the cars of the Consolidated Street Railway Company, the corporation against which the strike is aimed. President Harry Bryan, of the strikers, said:—

"I was kept busy all day yesterday and to-day listening to people who said that they had been boycotted. Some said they could not buy groceries or meat, and one man could not get water to drink."

The William & Rodgers Co., one of the biggest department stores in Cleveland, was notified that one of its employees had been riding on a big Consolidated car. The company responded by issuing an order that their help should not ride on the black-listed cars.

The case of Decker & Co., dry goods merchants, serves to illustrate numerous similar cases. Members of this firm persisted in riding upon the street-cars, so it was reported, and the result was that their trade suddenly dropped to almost nothing. Mr. Decker sent \$100 to the strikers' executive board, asking them to raise the boycott, and at the same time placed a two-column "adv." in the strikers' daily paper.

During the night a party went through a suburb of Cleveland with a can of red paint and wrote the word "scab" in large letters across the front of the residences of those who had patronized the Consolidated Street-car Company.

Delivery-wagon drivers have been met by strikers' sympathizers when about to enter houses with goods and asked not to deliver anything more there because the inmates have patronized the Consolidated cars. Merch into say that, carried out on the lines upon which it is proceeding, there seems to be no end to the far-reaching effects of the boycott.

The past year has been the most remarkable of all history in the combining of business into trusts. And the present situation in Cleveland most forcibly marks the strong feelings that are but feebly smothet drup in the breasts of the laboring class. Capital is arrogant, wanton, and aggressive. And labor, on the other hand, feels that it is being crowded down, burdened and oppressed. The conflict that has been talked of for so long is here, and who knows what the end will be. God has taken pains to tell us the meaning of these things in His Word. Are we wise enough to be faithfully studying it?

When we say that the struggle is on, that the conflict has actually begun, we speak advisedly. Do not be lulled by the suggestion that these difficulties will soon blow over. The whole earth is in a regular ferment of strife, and you can not be in this world and not be painfully aware of it. Present conditions will grow worse and worse all through the few remaining years that this world has to stand.

But the Saviour is soon to come to save every waiting, hoping, trusting soul from this abyss of ruin. Is your hope safely anchored in Him? Do you really and personally know Him? If so, you are perfectly secure, even tho the very hills about you, as well as the foundations of society, be crumbling to their dissolution.

Increase of Madness.—The San Francisco Chronicle of August 6, contains the following significant despatch in regard to the increase of lunacy in Great

"London, August 5.—The fifty-third report of the commissioners in lunacy is unpleasant reading. It shows an appalling increase of madness. In England and Wales the lunatics, on January 1 of the present year, totalled 105,086, an increase of 3,114 over 1898, the largest increase yet recorded. An analysis shows that this spread of lunacy is not confined to any one class, altho naturally the largest increase is among paupers. The situation is regarded as so alarming that an early official inquiry is demanded into the causes and the best means of combating them."

Much space has been given in the German papers of late to calling attention to the large increase in the American navy. It is pointed out that this government is now building forty-six war vessels, and that twelve more were ordered by the last Congress. The German Government makes this a pretext to urge another large increase in their navy. Every one should use his utmost influence in these times to discourage this passion for war and to promote peace. And at the same time our eyes must not be blinded to the fact that, despite all the best efforts of all the good men and women in the land, the military fever is rising higher and higher every succeeding day. Is it not perfectly apparent that an unseen force is working from beneath to embroil the world in a universal strife? The Word of God has predicted it for these times, and we see that it is literally

The people of San Francisco, Oakland, and vicinity propose to spend about fifty thousand dollars in a great celebration when the California soldiers arrive from Manila. Most of this money will go into that kind of demonstration that will perish with the using, a large item, of course, being gunpowder, of which the heroes have already had a surfeit. Judging from the suffering condition of those who have preceded the Californians in their home coming, and the pecuniary sacrifice many of them have made, and the further fact that most of them will be about penniless when discharged, there is no doubt that they would all appreciate a pro rata of the cash expended far more than the noisy display. But that would hardly be up-to-date patriotism, of which gunpowder and politics and alcohol form such prominent ingredients.

Consul-General Holloway sends the following despatch from St. Petersburg: "The Russian Government has, after many years' discussion, determined to abandon the old-style or Julian-Greek calendar, which is twelve days behind the now universal system of the Gregorian cycle, and which has been a source of annoyance to Russians doing business with other countries, who were compelled to use both dates, as well as to foreigners trading with Russia. The St. Petersburg astronomical society has taken the matter in hand, and with the co-operation of the Ministers will appoint a commission to be composed of sixteen persons, nine of whom are to be members of the astronomical society, who will arrange all details. It is expected that the new style calendar will go into effect in 1901."

The second trial of Captain Dreyfus commenced on August 7. It is hard to tell what riots may occur in France before this affair is ended. The country is strongly divided. On the one hand are those who sympathize with the army, and on the other are those who sympathize with President Loubet's administration, and wish to see justice done. The situation contains all the elements for a general revolution. But if France was the only place where there was outbreaking discontent it would hardly be necessary to say much about it. The French can turn their eyes from their own troubles whenever they like and witness the strife and violence that is spreading like a malignant miasma over the whole world.

Among the unusual storms of the present time, perhaps none are more remarkable than the rain, accompanied by thunder and lightning, in the San Joaquin Valley, California, on August 3. A heavy rain is something very unusual in California at this season of the year, and thunder and lightning are of rare occurrence. But the pacific habits of nature are being laid aside in all parts of the world, and disastrous storms, cyclones, and earthquakes are the order of the day. All these things mean something. Do you know what it is?

BOTH the land and naval forces are being strengthened at Victoria, B. C., which is the Pacific Coast depot of the British army and navy. This is at least an indication that the expressions of friendship that have been so profuse between England and the United States are not based upon a foundation strong enough to preclude the possibilities of war over the Alaskan boundary dispute. And this is another one of the multitude of evidences that the spirit of this age is war and not peace.

The number of suicides in these times is simply appalling. Just watch the papers as they come to you day by day, and see the constant stream of accounts of self-murder. This shows not only a vast amount of misery and unhappiness in the world, but also reveals the fact that the human race is rapidly degenerating. For no man with a sound mind and manly courage is at all likely to give way to the temptation to take his own life.

A DESPATCH from Rome to the New York Sun states that Italy is so strongly stirred up over the lynchings of some of her subjects in New Orleans that it is thought to be the part of wisdom to ask Admiral Dewey not to call at the Italian ports, as per his program, lest his sailors on going ashore might get into trouble. One thing after another keeps coming up to show the seething spirit of war that is in the world.

EDWARD F. CAHILL, a prominent newspaper writer, says that "all kinds of politics will grow out of the return of the volunteers from the Philippines. For one thing," he continues, "it may be noted as an interesting fact that has not got into the papers, the boys are almost unanimous against expansion, so far as holding the Philippines is concerned."

A NEW 4-inch naval gun has just been tested at the Indian Head Proving Grounds, and a muzzle velocity of 2,991 feet per second was obtained. The gun is 78 per cent more powerful than the type which it displaces. Almost every day brings some new invention or improvement in the already destructive implements of war.

A TROLLY car jumped the track on a high trestle at Bridgeport, Conn., on August 6, and fell fifty feet into the mud below. Of the forty-five passengers aboard, twenty-three were killed, and the remaining twenty-two are more or less seriously injured.

MUCH interest is manifested in naval circles in a new torpedo invented by a young Swede. This torpedo is guided at will either from the shore or from a man-of-war by a wireless electric apparatus, something after the plan of wireless telegraphy.

On August 6, the gang plank of an excursion steamer at Bar Harbor, Maine, broke, and threw 200 people into the deep water below. The majority were rescued, but twenty dead bodies were taken out, and there are others still missing.

In some recent maneuvers of the British navy, wireless telegraphy was tried as a means of communicating with the shore and also between the ships at sea. The experiments proved fully satisfactory.

A CYCLONE swept the coast of Florida August 3, completely annihilating several towns. Some fifty-five vessels are left a mass of wreckage on the shores, and numerous lives were lost.

Heavy rain and hail storms in the upper Mississippi Valley have greatly damaged the growing grain. In many localities the farmers think that they will not be able to save half their crops.

The treasurer of the city of Glasgow has embezzled one million dollars. He enjoyed the confidence of every one; many women had entrusted all their property to him.

The entire Atlantic Coast was swept by a storm on August 1, that culminated in a tornado in New Jersey.



THE WIDE WORLD.

THE nations call! from sea to sea Extends the thrilling cry, "Come over, Christians, if there be, And help us, ere we die."

Our hearts, O Lord, the summons feel; Let hand with heart combine, And answer to the world's appeal By giving "that is Thine."

Say to Thy gifted servants, "Speed!

Behold the world your field;"
Say to the gold, "The Lord hath need,"
Till hoarded treasures yield.

Say to the slumb'ring soul, "Awake! Ere wanes thy noon away; Lo! soon I come th' account to take, Ye stewards of a day."

Saviour, forgive; ashamed we lie;
Thy gracious will we know:
Behold, while we delay, they die!
Bid, bid us send, or go.
—Gilbert, in the Christian Worker.

ABOUT THE ISLAND OF JAMAICA.

JAMAICA is not a large island; its greatest length is only 150 miles; while the greatest breadth is 50 miles. It is 90 miles south of Cuba in a direct line from the point of Florida. The area is 6,400 square miles, it is traversed from east to west by a heavily-timbered ridge of mountains, called the Blue Mountains, the highest of which is 7,000 feet. From this range seventy streams descend to the north and south shores; only one of the rivers is navigable, the Black River, being navigated by small craft thirty miles into the interior. Excellent harbors are everywhere.

The climate varies considerably—the torrid belt of the coast gradually merging into the temperate of the central heights. The population has doubled since 1861; over one-half of the births are illegitimate. Within a few miles of each other are the principal towns, Port ligion of the natives is favorable to the above manner of living.

It is said that it is not safe for a white man

to penetrate to these localities, principally on account of the prevalence of drunkenness. The natives come into possession of but very little money, but what they do get finds its way im-

into possession of but very little money, but what they do get finds its way immediately to the liquor dealer; they will barter anything for the accursed drink.

Jamaica is the most important of the British possessions in the Antilles, but there is a growing sentiment that the United States' control of the island would be more in harmony with their wishes in the matter. The Church of England is the church of the island.

Products.

In the products of a country we see God's most munificent endowment to mankind. And as nature regulates the products of all countries, the products of Jamaica would consist of what was peculiar to all tropical climes, such as the mango, guavas, tamarinds, oranges, figs, bananas, coconuts, lemons, pep-

pers, and spices. Pimento, or Jamaica pepper, a well-known spice, is the dried fruit of a tree, which grows twenty to thirty feet high, and has oblong leaves four inches long, of a deep green, and numerous white flowers, followed by berries. The pimento tree is much cultivated, and, with its straight trunks and branching heads, covered in July with an exuberance of flowers, which diffuse a rich aromatic odor, is very beautiful. The leaves and bark partake of the aromatic property for which the fruit is valued. The fruit, when ripe, is filled with a sweet pulp. The berries are gathered and dried in the sun. When dry they are packed in bags for the market, and so we have what we call "allspice." Pimento, or as we call it, allspice, is not alone used in cookery, but also as a medi-

cine, classed among the stimulants. Oil of pimento is used to relieve toothache.

We often hear of lemons from Sicily and oranges from the Antilles; Jamaica oranges are the finest in the world.

The name "Jamaica" is a translation from an aboriginal word meaning "land of wood and I can faintly water." picture Columbus as he sails up to this beautiful tropical garden in midocean in the quiet evening, beautified by the hush of the slowly-sinking sun in the hazy west. on that memorable spring day of May 3, 1494. How the hearts of all

that were housed by the narrow confines of his olden-time caravels must have leaped for joy at the sight of such luxuriance! Its wild jumble of mountain ranges, separated by pleasant valleys, epitomizes all that makes Jamaica the land of beauty and romance.

The dominant feature of this corner of the

world is its tropical growth. The mystic bues of Jamaica's wooded slopes, shifting from steel gray to delicate amethyst, are most enchanting. To stand on the summit of the graceful forested mountains and view the environment of rounded mountains, or towering bluffs, which seem to meet the sky, would be indeed a pleasure we would all enjoy; but however wild and noble the mountains, however graceful their rounded contours or abrupt their formidable cliffs, the scene presents no feature so charming, so full



The First Chapel in damaica, built under the supervision of one of our missionaries, Brother C. A. Hall, lumber for which was carried by natives over the mountains. Below the chapel is a shop, once the home of Brother Hall.

of grace and matchless finish, so warm with that quality which only the human touch can give as the homes and plantations and towns of the people who have sought their fortunes here. The people cultivate their provisioned grounds with care, and produce for sale enough sugar to obtain a considerable supply of imported and manufactured articles. Extreme poverty is unknown.

Well-informed and experienced visitors to the island have strongly recommended energetic young Englishmen to take their capital to the highlands of Jamaica.

The pineapple—the flavor of which we Americans like so well,—must come in for its share in this paper. Strange it is, indeed, that the natives have what we call a boycott on the fruit. I suppose they have learned what we should, that it is very indigestible.

The country is well watered; the soil is rich, even in the hilly districts. It yields bounteous crops of sugar-cane, coffee, tobacco, maize, and sweet potatoes. The forests produce palms, mahogany, ebony, cedar; in short, Jamaica produces all the fruits and vegetables of a tropical climate. Live stock is profitably raised also. Salt to the extent of 2,000,000 bushels is annually raked. In 1890-91 the products of Jamaica amounted to \$9,514,000.

A collection of Jamaica's products was exhibited at the Philadelphia exposition, thirtyone awards being obtained by the island.

The country has had some reverses, notable among which was the cyclone, which swept the island in 1880, doing damage of upwards of \$5,000,000. The tendency of these was to check the cultivation of its natural fruits. The island is, however, resuming its old-time luxuriant appearance. Indeed, the Antilles are the gardens of the Atlantic. Since Adam's sin in the Garden of Eden the earth has been losing its beauty in landscape, and the quality of its productions. In some parts of the world the image of God is entirely blotted from the face of the earth, but we know from the Word that the kingdom is to be restored. The West Indies are a faint example of what the earth restored will be,



Typical Natives of demaics.

Royal, Kingston, and Spanish Town, which contain the larger portion of the population. Twenty miles in the interior there are many settlements without any married people,—both sexes associating together indiscriminately; this accounts for the large number of illegitimate births. The children go about nude. The re-

"The wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, streams in the desert. . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

Thank the Lord for these promises! how they cheer our hearts! In that glad day may it appear that we have acted well our part here in this world, and may the blood of Jesus our Saviour cleanse us from all sin, and we at last reach that beautiful land.

Our Mission Work.

Considering that our work started in Jamaica in 1893, encouraging results are manifest. At the present time there are sixteen churches, with a membership of 500, and there are several church buildings erected and occupied by Sabbath-keepers. There is also a school in operation at Bonacca; there are many openings for school and church work. Our work is facilitated by having the little ship Herald.

The first Seventh-day Adventist chapel on the island was made in the primitive fashion, that is, with wattled walls, made of bamboo split and woven together. The roof was thatched with coconut leaves; an enemy set this on fire, and it was burned. They erected a more commodious and substantial chapel on the same spot, but it is now far too small, and they expect to erect a larger one soon. At Spanish Town there is a brick Seventh-day Adventist church.

The Sabbath-school membership for the island is 646. Four ordained ministers, one licentiate, and one native Baptist minister who received the message, are engaged in the work. Canvassers are having good success. It seems that the harvest is ripe in Jamaica, as well as elsewhere, but where are those consecrated to HERBERT LESLIE CARLISLE. · reap?

Oakland, Cal.

MISSIONARY NOTES.

"THE greatest study of the age is foreign missions; the greatest miracle, what it has accomplished; and the greatest and weightiest obligation that rests upon the individual Christian and upon the church, the fulfilment of the last command of the Son of God."

"THE church has had the men and the money to evangelize the world fifty times over. What is needed is not greater wealth, but a complete consecration of the means that God has placed in our power."

"Six native Christians on the banks of the Euphrates, whose property averaged perhaps eight hundred dollars, gave toward their schoolroom and chapel three hundred and eight dollars, an average of more than fifty dollars each, which meant for one of those poor moun-taineers more than one thousand days' work,"

A MISSIONARY in China tells a pitiful story of the finding in a deep ditch of a little baby, abandoned by its parents because it was a girl. In a few hours more the dogs would have eaten her. The parents had given her so much opium that she was a long time in recovering .- C. E. World.

"For every two Christians in Japan there are five Buddhist temples, in all about 263,-000 houses for idolatrous worship.'

In Manila. - A newspaper description of the Philippine capital unconsciously pays a poor compliment to the Roman Catholic prelates, who have been practically the rulers of the island. The writer says:-

The inhabitants are very faithful to their church, and the archbishop possesses almost unlimited in-fluence with the inhabitants. There is no library, and their amusements are mostly limited to hearing the band play, attending balls on Sundays and cockfights. The cockpits are licensed by the govern-ment, and, though the betting is limited by law, the citizens will not hold to it.

Of nearly 300,000 people in the province, there were not more than 5,000 Spaniards before the outbreak of the war.

THE White Cross Society of America has transformed a passenger steamer into a wellequipped hospital ship, which is stationed in Cuban waters to accompany the fleet attacking the Spanish ships and forts. It is the first time the society has thus taken peaceful part in naval combat. The ship has swift steam launches to pick up the drowning and gather in the disabled.

PRAYER.

More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day; For what are men better than sheep and goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves, and those who call them friend? For so the whole round world is every way Bound by gold chains about the feet of God.

- Tennyson.

OUR WORK AND WORKERS.

JULY 22, twelve persons were baptized at Livingston, Mont., by Brother J. C. Foster.

A RECENT letter reports the organization of a church of forty members at Balaclava, Jamaica,

Six persons were baptized at Madison, Wis., by Brother J. N. Anderson, at the last quarterly meet-

AT Julesburg, Colo., four additions to our ranks are reported under the labors of Brethren T. J. Landrum and H. W. Keck.

Six persons were recently baptized at Fort Dodge, having accepted the faith under the labors of Brethren W. B. Everhart and H. Johnson.

A REPORT of labor by Brother G. W. Anglebarger notes the baptism of three candidates at Salida, four at Cañon City, and two at Alamosa, Colo.

At the Cripple Creek, Colo., camp-meeting four persons were baptized, and the interest was such as to warrant a continuation of labor there by Brethren Marsh and L. A. Spring.

Two NEW churches have been organized recently in Wisconsin, by Brethren T. B. Snow and J. B. Scott, one at Bear Lake, with twenty-seven members; the other at Neillsville, with twelve members.

Two former Colorado laborers, J. W. Hopkins and Miss Clara Richards, are taking instruction in Battle Creek, Mich., preparatory to entering upon medical missionary work in Paraguay, South America.

In the Scriptures are recorded instances of the Lord's giving "testimony unto the Word of His grace," by granting "signs and wonders to be done" by the hands of His ministers. And He has not at any time refused to do so where such manifestations would be for the honor of His name, and there was obedient faith to call them forth. A case in point is noted in the Montana Bivouac, as having occurred at the recent Livingston, Mont., camp-meeting: "One brother came to the grounds having an injured eye, caused some years ago by a falling limb, and which had caused him much trouble for a long time. After reaching the meeting it began to grow worse rapidly, until but very little-could be seen through it. fered much pain from this, and kept it bandaged to exclude the light as far as possible, but it kept growing worse and worse. Finally the brother came to the conclusion that it was not God's will that he should go about the ground in this condition, while the willingness and power of God to heal was being proclaimed from the desk, so he requested prayer in

his behalf. The Bible directions were carefully fol-lowed, and immediately the eye was restored, the bandages removed, and he could see with it as well as the other. This miracle of the healing power of God, so sudden and complete, greatly strengthened the faith of our people, and aroused much interest in the city."

WE have received the annual calendar of the Southern Industrial School for 1899-1900. This school was established at Graysville, Tenn., and, until last year, was known as Graysville Academy. The board of managers is composed of the following named brethren: N. W. Allee, president; C. W. Irwin, secretary; E. R. Gillett, A. F. Harrison and N. W. Lawrence. Prof. C. Walter Irwin is principal, to whom application should be made for calendar or special information.

THE initial number of the Workers' Educator, monthly, published at College Place, Wash., is at hand. It is a special, being the calendar of Walla Walla College for 1899-1900. It is a creditable publication, both in mechanical appearance and the information it gives regarding the school. The fall term of the college will open September 13. Officers of the board of managers are: G. W. Reaser, president; T. H. Starbuck, secretary; G. A. Nichols, treasurer. Prof. W. R. Sutherland is president of the faculty.

In connection with the Colorado Sanitarium, located at Boulder, the Colorado Medical Missionary and Benevolent Association has started a monthly journal, entitled the *Helping Hand*. The initial number contains six pages, well filled with matter pertaining to the interests of the institution and the general work of the association. It is edited by Brother F. M. Wilcox, and the price is twenty-five cents a year. From this journal we learn that the sanitarium is enjoying an excellent degree of prosperity, the patients representing several States and territories. "A division has been made between the tubercular and non-tubercular patients, each class being provided with a separate dining-room, and, as far as possible, with separate facilities in all other lines. About one quarter of the present list of patients are suffering from lung difficulties." An entirely separate hospital for tubercular patients is in contemplation.

THE August number of the Life Boat, organ of our mission work in Chicago, is a most valuable number. One feature of the varied work in that great city is portrayed in an excellent article from which we take this excerpt; "The Life Boat Mission's Gospel wagon is a familiar sight on the streets of Chicago every pleasant Sunday afternoon. It never fails of a hearty welcome in any part of the city that it may visit, be it high or low. Fine musical programs, adapted to the open air, form one of the most prominent and most attractive features of the serv-The wagon made its first appearance for the summer campaign of soul-winning about the middle of June. Its favorite stopping-places are on State Street, in the vicinity of the Masonic Temple, and at almost any point on Clark Street, from the river south to Polk Street. The latter route carries it through the very heart of Chicago's notorious 'Levee' district, a veritable maelstrom of wickedness and crime. Almost as soon as the wagon stops, it is surrounded by a crowd, yet rarely do our evan-Almost as soon as the wagon stops, gelists meet with anything but the most respectful and earnest attention.



The above tract was published the fourth of this month, as per announcement, and already more than 10,000 copies have been sold.

It clearly indicates what is the Sold

copies have been sold.

It clearly indicates what is the Seal of God and why it is such. It also points out its dangerous counterfeit—the Mark of the Beast.

The tract contains 32 pages, is illustrated, and sells for \$2.00 per 100.

Pacific Press Publishing Co.

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NOT FOR ME.

Aug. 23, 1599

Wealth brings no treasures to my feet For me to use and give; But air and light and flowers are sweet To those who live.

And fame and influence and power, High service, noble deeds, Are not for me; yet I each hour Can sow good seeds.

And while strong faith and love are mine, To God I leave the rest; He chooses where His light shall shine, And He knows best.

-Marianne Farningham.

PARENTS AND CHILDREN.

HE future of society is indexed by the youth of to-day. Is the outlook flattering? Parents are bringing upon the stage of action children who will show in life and character the training they have received. Some will be ruined in one way, and some in another. Mismanagement by parents is swelling the ranks of Satan, and children are being lost to Christ.

Home religion is fearfully neglected. Men and women show much interest in foreign missions. They give liberally to them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their special field, and no excuse is accepted by God for neglecting this field. Nothing can counteract the wrong example set by harsh words spoken to wife or children. It is the neglect to cherish rectitude in the home which sends into the world godless children and youth, with warped characters, who unite with evil angels to

Do not think that by instructing the poor, or by spending your means in placing youth in schools where they will obtain true knowledge, you can offset the lack of Christian piety in the home.

Parents are responsible for the formation of their children's characters; and if they allow their children to be disobedient, unruly, and unholy, tainting and corrupting others by evil ways, they will be held accountable for the result of their neglect.

Nothing that fathers and mothers can do for those afar off will atone for a wrong course of action in the home. God requires parents, by self-control, by an example of solid characterbuilding, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks into every secret thing of life. some a constant battle is maintained for selfcontrol. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

It is a serious solemn work to care for those for whom Christ has died, to teach children not to lavish their affections upon the things of this world, not to waste time and labor on that which is worth less than nothing. In order to educate their children aright, mothers must be learners in the school of Christ. The Christian mother will spend much time in prayer; for she will realize that her children are to be taught to be true to the government of God. With patience and forbearance they are to be trained; scolding and passionate reproof will never work reforms. Fathers and mothers commit a grevious sin when they educate their



"Mothers, deal gently with your little ones. Christ was once a little child."

children to give way to temper by giving way themselves, and by training them according to wrong methods. Children are to be disciplined in a way that will enable them to take their place in the family of heaven.

Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized, but to be taught to live pure, noble lives. They are God's property; He loves them, and calls upon you to co-operate with Him in helping them to form perfect characters. The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may co-operate with God.

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good

seed, weeding out every unsightly plant. Every defect in character, every fault in the disposition, needs to be cut away; for if allowed to remain, these will mar the beauty of the character.

Parents, there is a great responsibility resting upon you. The little ones in your arms will soon grow out of babyhood into childhood. Your boys and girls need to be carefully nour-The best gift you can bestow upon them is the gift of love in their childhood. Give time to them. Give them a place in the home. Do not send them out-of-doors that you may entertain your visitors, but teach them to be quiet and respectful in the presence Do not banish them from your of visitors. presence by harsh words.

The little ones must be carefully soothed when in trouble. Children between babyhood and manhood and womanhood do not generally receive the attention they should have. Mothers are needed who will so guide their children that they will regard themselves as a part of the family. Let the mother talk with her children regarding their hopes and their perplexities. Let parents remember that their children are to be eared for in preference to

strangers. They are to be kept in a sunny atmosphere, under the mother's guidance. Be careful that you are not rude to your children, either in speech or in temper. Require obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lesson-book. Help them gently, tenderly, over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers. Never scold; for that never helps.

Firmness is ever to be united with love in the home life. Otherwise love is worthless. It is a sad fact that any weakness or indecision on the part of the mother is quickly seen by the children. Then the tempter works upon their minds, leading them to persist in following their inclinations. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would co-operate with them, and bless both

parents and children. But if parents leave their children to do as they please, Satan will lead them where he pleases, and they will become the helpless prey of the powers of darkness.

Parents will never arouse to their responsibility of bringing their children up with correct habits, until they are wholly converted to God's way and will, as was Abraham. Of him God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken of him." God's rich promises to Abraham in regard to his posterity were made on condition that Abraham co-operated with Him in the education and training of his household and children. If Abraham chose his own way, following his own impulses, indulging blind affection, the child of promise would develop a character that would not bring honor to God's name, and God would not be able to use him to carry out His will and way.

God chose Abraham because He knew that he would cultivate home religion, and cause

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the name of the Lord to be revealed, feared, and loved; "I know him," He said, "that he will command his children and his household after him." He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord's discipline.

But to-day the lines are too often placed in the hands of the children, and parents are guided by them. By blind indulgence a door

is opened to the tempter.

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of loving-kindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessings will rest upon those parents who administer His law in their homes, and upon the children who obey this law. combined influence of mercy and justice is to be felt. "Mercy and truth are met together; righteousness and peace have kissed each other." Households under this discipline will walk in the way of the Lord, to do justice and judgment.

God has given the very best and wisest laws for the guidance of parents. The holy standard of His law is ever to be exalted in the home; then the way will be prepared for holiness and true religion. The grace of Christ will have a controlling power for good on parents and children.

Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. As they work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, success will crown their efforts. MRS. E. G. WHITE.

COURTESY TO THE AGED.

"O father, don't! I have seen that all are properly helped." The old man thus reproved replaced the butter dish upon the teatable, while a pained look settled about his silent But he so wanted to be helpful that presently he laid hold of the cake plate and would have set it in circulation.

"O father, don't! no one is ready for that yet; do leave me to attend to things."

Reluctantly the trembling hand released its hold. It was very hard to find himself of no use anywhere.

"I thought they might be ready," he murmured, with a deprecatory glance toward the daughter, who sat straight and solemn, with a frown of displeasure wrinkling her brow. It annoyed her to have her father show himself so far behind the times in methods of tableto have him, despite her oft-repeated stiple, unconventional ways of a long outgrown age. It fretted her to have him vary in the slightest degree from the latest established modes of etiquette. She failed to realize that he was her most-deserving, heavensent guest; that his harmless deviations should be endured and condoned rather than sharply rebuked.

An aged tree can not be bent like a tender sapling. Its eccentricities of growth must now be tolerated. To age, with its infirmities, its

loneliness, its many deprivations, should be allowed all the privileges and exemptions we would accord a most revered guest. The most comfortable seat in the coziest corner belongs to it; the softest bed in the most desirable sleeping-room should persuade slumber to its eyelids. The food the aged one most craves should oftenest coax his declining appetite. So many tempests of sorrow have racked him, so many life-battles have scarred him, that he has earned respite and repose. Turn to the aged only the sunny side of your nature. The country is yet uncivilized that does not try to pluck every possible thorn from the pathway of age; the heart is yet unregenerate that does not strive to make its rough places smooth. -The Congregationalist.

THE SIGNS OF THE TIMES

A MAN MUST LIVE, YOU KNOW.

A MAN must live. We justify Law, shift and trick to reason high, A little vote for a little gold To a whole senate bought and sold, By that self-evident reply. But is it so? Pray tell me why Life at such cost you have to buy? In what religion were you told A man must live? There are times when a man must die.

Imagine for a battle-cry,
From soldiers, with a sword to hold— From soldiers, with the flag unrolled-This coward's whine, this liar's lie-

A man must live!

-Charlotte Perkins Stetson.

FROM WHENCE COMES CANCER.

From my own investigation and experiments, writes Dr. W. R. Williams, in the Medical Chronicle, recently, I am convinced that among the probable causes of the dread cancer are the drinking of strong tea, the consumption of large amounts of common table salt, and the eating of flesh foods.

When any quantity of such highly-stimulating forms of nutriment as meat are ingested by persons whose cellular metabolism is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive cellular growth as may eventuate in cancer.

As the consumption of meat in England has increased just in proportion to the increase of cancer, and as the disease is making equal strides in Australia, where even more meat is consumed, we are justified in believing that here we have a clue which is worth following.

Personally, we have never known a vegetarian of twelve months' standing to suffer from cancer-Herald of Health, Melbourne, Aus.

ARMOR-PLATED BOYS.

IT is important these days that there should be armor-plated boys. A boy needs to be iron-clad on-

His lips-against the first taste of liquor.

His ears-against impure words.

His hands-against wrongdoing.

His heart-against going with bad company.

His eyes-against dangerous books and pictures.

His pocket-against dishonest money. His tongue-against evil-speaking.

The Christian armor on her citizens gives more security to the nation than all the armor-

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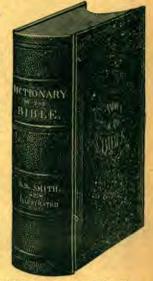
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plates that are on her ships. - Christian Guard-

LESSON XI.—SABBATH, SEPTEMBER 9, 1899.

THE RESURRECTION OF LAZARUS.

Bethany, A.D. 30.

Lesson Scripture, John 11:1-52.

- 1 "Now a certain man was sick, Lazarus of Bethany, of the 2 village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wined His feet
- rith her hair, whose brother Lazarus was sick.
- therefore sent unto Him, saying, Lord, hehold, he whom Thou 4 lovest is sick. But when Jesus heard it, We said, This sick-
- ness is not unto death, but for the glory of God, that the Son 5 of God may be glorified thereby. Now Jesus loved Martha, 6 and her sister, and Lazarus. When therefore He heard that
- he was sick, He abode at that time two days in the place 7 where He was. Then after this He suith to the disciples, Let 8 is go into Judea again. The disciples say into Him, Rabhi, the Jews were but now seeking to stone Thee; and goest Thou
- 9 thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because to be seeth the light of this world. But if a man walk in the H night, he stumbleth, because the light is not in him. These
- things spake He; and after this Hesaith unto them, Our friend azarus is fallen asleep; but I go, that I may awake him out ul
- te sleep. The disciples therefore said unto Him, Lord, if he is 13 fallen asleep, he will recover. Now Jesus had spoken of his death; but they thought that He spake of taking rest in sleep
- 14 Then Jesus therefore said unto them plainly, Lazarus is de 15 And I am glad for your sakes that I was not there, to the intent
- 16 ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with Him
- 17 "So when Jesus came, He found that he had been in the 18 tomb lour days already. Now Bethany was nigh unto Jerusa-19 lem, about fifteen furlongs off; and aumy of the Jews had come to Martha and Mary to console them concerning their brother.
- 20 Martha therefore, when she heard that Jesus was c 21 went and met Him; but Mary still sat in the house.
- therefore said unto Jesus, Lord, if Thou hadst been here, my 22 brother had not flied. And even now I know that, whatsoever
- 23 Thou shalt ask of God, God will give Thee. Jesus saith unto 24 her, Thy brother shall rise again. Martha saith unto Him, I
- know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life;
- 26 he that believeth on Me, tho he die, yet shall he live; and who 27 meyer liveth and believeth on Me shall never die. Believest
- thou this? She saith unto Him, Vea, Lord; I have believed that Thou art the Christ, the Son of God, even He that cometh JS into the world. And when she had said this, she went away,
- and called Mary her sister secretly, saying, The Master is h ag and calleth thee; And she, when she heard it, arose quickly, so and went unto Him. (Now Jesus was not yet come into the village, but was still in the place where Martha met Him.) If The Jewa then which were with her in the house, and were
- comforting her, when they saw Mary, that she rose up quickly
- and went out, followed her, supposing that she was going unto
 the tomb to weep there. Mary therefore, when she came
 where Jesus was, and saw Him, fell down at His feet, saying
 unto Him, Lord, if Thou hadst been here, my brother had not
- 33 died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He grouned in the Spirit, 34 and was troubled, and said, Where have ye laid him? They 35, 36 say anto Him, Lord, come and see. Jesus wept. The Jews
- 37 therefore said, Behold how He loved him! But some of them said, Could not this Man, which opened the eyes of him that was blind, have caused that this man also should not die?
- 38 Jesus therefore again grouning in Himself cometh to the to 29 Now it was a cave, and a stone lay against it. Jesus saith,
- Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory
- of God? So they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest
- Me. And I knew that Thou hearest Me always; but because of the multitude which standeth around I said it, that they
- 43 may believe that Thou didst send Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus
- saith unto them. Loose him, and let him go. 45 "Many therefore of the Jews, which came to Mary and be-46 held that which He did, believed on Him. But some of them
- went away to the Pharisees, and told them the things which
- "The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man docth many signs. It we let Him thus alone, all men will believe on Him; and the Romans will come and take away both our place and our 19 nation. But a certain one of them, Caiaphas, being high priest 30 that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should the for the people, and that the whole nation perish not. Now this he said not of himself; but being high priest that year, he the people is that Jesus should die for the nation; and not for the nation only, but that He might also gather together into

one the children of God that are scattered abroad."

essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study SUGGESTIVE QUESTIONS.

NOTE.-The texts inclosed in marks of purentheses, while not

- In the extremity of Lararus' sickness, what message did his sisters send to Jesus 7 Why? John 11:1-5. (Luke 10: 38-12;
- message? What conversation followed Christ's announcement that He would return to Judea: Verses 6-14. (Dent. 31:16,
- margin; Acts 7:60; 1 Cor. 15:51.)

 3. What object had Jesus in delaying His journey to Bethany?
- 4. When He arrived there, how long had Lazarus been dead?
- Whom did Jesus find at Bethany on His arrival? Vs. 18, 19. 6. While still outside of the town, who went out to meet
- 7. Upon meeting the Lord, what conversation passed between
- m and Martha? Verses 21-27. (John 5: 21; Col. 5, 4.)

 8. When Martha returned to the house with a message from d Mariha?
- sus to Mary, what did she immediately do? Verses 28-30 g. Did the Jews present suspect, her mission? Verse 31.
- When Mary met Jesus, with what words did she greet Verse 32.
- 11. How was Jesus troubled at her presence? Verses 33-35 When the Jews saw Jesus weeping, what reproachful words did they offer? Verses 36, 37. (John 9: 18.)
- 13. Knowing the sentiments of some of these Jews, with what feelings did Jesus approach the grave? Verse 35.

 14. What word of authority then came from the Saviour's lips?
- What reply did Martha make? Verse 39.
- With what words did Jesus reprove the unbelief of Martha?
- When the stone was removed from the grave, how did Jesus address His Father? Verses 41, 42. (John 12:30.)
 17. What word of command was then ultered? With what
- Verses 43, 44. 18. While many of the Jews were constrained to believe in
- Jesus, what did some of them do? Verses 45, 46, 19. In the council that followed, what lears were expressed?
- Verses 47, 48. (Acts 4: 16, 17.)
- at counsel did the high priest then offer? Verses 49-52.

Side Lights .- "Desire of Ages," chapter 58; "Spirit of Prophecy," vol. 2, chapter 31.



LESSON XI.—SUNDAY, SEPTEMBER 10, 1899.

ENCOURAGING THE BUILDERS.

Lusson Scripture, Haggai 2: 1-9, R.V.

- "In the seventh month, in the one and (wentieth day of the month, came the word of the Lord by Haggal the prophet, 2 saying, Speak now to Zerubbabel the son of Sheattiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest,
- 3 and to the remnant of the people, saying. Who is left among you that saw this house in its former glory? and how do ye
- 4 see it mov? in it not in your eyes as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshus, son of Jehmendak, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith
- 5 the Lord of hosts, according to the word that I covenanted with 500 when ye came out of Egypt, and My Spirit abade 6 among you; lear ye not. For thus saith the Lord of hosts;
- Vot once, it is a little while, and I will shake the heavens, and 7 the earth, and the sea, and the dry land; and I will shake all
- uations, and the desirable things of all nations shall come, a 8 I will fill this house with glory, saith the Lord of hosts. silver is Mine, and the gold is Mine, saith the Lord of hosts.

 The latter glory of this house shall be greater than the former,
- aith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

Golden Text: "Be strong, all ye people of the land, saith the Lord, and work; for I am with you," Verse 4.

SUGGESTIVE QUESTIONS.

(1) With what part of Scripture is the book of Haggal parallel in point of time? Note 1. (2) When was it written? Note 1. (3) What was the condition of things at Jerusalem? Ezra 3 to 5. Note 1. (4) What was the condition of the people? Who were the rulers? (5) What message had Haggai already given? Note 2. (6) When dld the Lord send the next message? V. 1. (7) To whom was it spoken? V. 2. (8) What question did He them? How did this temple compare with the former? (9) Yet what encouraging assurance did the Lord give? V.
(10) To what did the Lord refer to assure them? V.5. Note (rr) What did the Lord say He would do? Vs. 6,7. Note 4-(rs) What encouragement had they in building? V. S. See Ps. (13) What did God promise concerning that house? 10-12.

The book of Haggai is widely separated from Ezra, but it belongs to the same time, and its centents had direct reference to the building of the temple then, and are typical of the work of God now. Read

from Ezra 1 to Ezra 6. This belongs to the latter chapter. See verse 14. The lesson section includes all of Harrest the 19. all of Haggai; the city was in a dilapidated condition, the temple building was yet languishing. The time of Haggai is about n. c. 520, fifteen years after the foundations of the temple were laid. The people had departed from the Lord and had become dis-The place was Jerusalem. The rulers couraged. were Darius Hystaspes, one of the greatest of the Medo-Persian emperors, defeated at Marathon B. C. and Zerubbabel, governor of Judea. prophets were Haggai and Zechariah. Ezra 6:14.

- 2. Haggai had, more than a month and a half previous to this, given the message found in the first chapter. He reproved them for their lack of faith, for their selfishness; pointed out the deplorable result of their sins in the famine and want they suffered, and urged them to rise and build. This they proceeded to do, and the prophet assured them God was with them.
- 3. According to the Word .- God would remind them of His covenant with the fathers. He was the still, and His Spirit was just as God mighty; for it was by the Spirit's power that the work was to be wrought; not by army or human might. See Zech. 4:6.
- 4. I will shake, etc.-Every work of reform is a promise of the great last reformation. Every work of building is a promise of the completion. Every deliverance of God's people is a type of the last great deliverance. The completed temple of God in the past is a type of the great completed church of God triumphant. So the prophet looks forward to the future; and as He had shaken Babylon for the deliverance of the people of God there, so would He shake all nations, even heaven and earth, in the last great, glorious deliverance. See Heb. 12:26; Joel 3:16; Rev. 6:13-17.
- 5. Desirable things,-"The Desire of all nations" (common version) is generally referred to Christ. He came to that temple and gave it glory never possessed by the gorgeous edifice built by Solomon, "desirable things of all nations" will be the souls gathered into the great spiritual temple of God by Jesus Christ-the worthy ones of earth. It is Christ alone who can give peace. See Zech. 6:12, 13; Eph. 2:14, 17, 19-22,

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CARLISLE:
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Courtesy to the Aged-From Whence Comes Cancer? 12, 33
International Sabbath-school and Sunday-school

The articles on Roger Williams close with this issue.

Read the article on "Parents and Children," in our Home department, and ponder it.

Next week we give a report of the "Epworth League at Indianapolis," by Mr. J. C. Bartholf, formerly on the editorial staff of the *Youth's Instructor*. It will be of interest to you.

Tuberculous Cattle.—Forty head of cattle were shipped into San Francisco from the north, August 1, and the veterinary surgeon said that at least threefourths of them were tuberculous. For lovers of the "juicy steak" this is not pleasant to contemplate.

Correct.—A writer in the Pacific Christian well says: "With the Jews their year was solar, their month lunar, and the week was by sevens. Hence could not be made to coincide." And this is the plain truth. If it were kept in mind, there would be less confusion over "lost time."

Can It Be True?-It is so stated. We can not deny if, can you? Here is the statement: "There are 300,-'felled' girls in our country, one-half of them from Christian homes, and three-fourths from country homes. They have been gotten there through the trickery and wiles of those engaged in the 'traffic in girls,' which is caused [largely] by the traffic in drink. Their average life is five years. Sixty thousand girls dragged down to this life every year; 5,000 every month; 170 every day, or a young life blasted in our land every eight minutes. Father! Mother! your little girl is not safe." It is a terrible picture. If some disease were sweeping off 6,000 girls a year, how interested you would be in guarding your daughter, in checking the plague! But this is worse than death. God bless all those who are laboring in this rescue work! God bless the work being done in this line by the W. C. T. U.! If you to learn more about the matter, send six cents in stamps to Mrs. Charlton Edholm, The Temple, Chicago.

In our next issue we will begin two important studies on the Sabbath, by Pastor George E. Fifield; on the coming of the Lord, by F. M. Wilcox, pastor of the S. D. A. Church at Boulder, Colo. These articles will be of special interest.

The essential difference between the religion of Jesus Christ and all false religions is the source of salvation. In the religion of Christ the source and power of salvation is wholly in God, received by faith. In false religions it is in self, and must be realized by crucifixion, self-immolation, evolution, or development. This is the test of Christian Science, Spiritualism, Theosophy, Buddhism; they are all religions of self-salvation, and are designed of the enemy to center men's thoughts upon themselves. The Gospel of Christ expects all of God, does all for His glory, and receives all from Him, ever developing unselfishness and being led out from little man to the great infinite God.

Is It Prosperity?-Mr. Thomas B. Reed, exspeaker of the House of Representatives, is making an extended trip through Europe. He is reported as saying: "On every side I see signs that Great Britain is on the crest of a wave of prosperity. America is enjoying a similar experience. Everything points to the continuance of this prosperity. We only want to get foreign difficulties ended quickly, and international prosperity will continue for a long period." But the "foreign difficulties" will not be settled at all, much less quickly. Hence this wave of prosperity must soon subside. And, indeed, is there really a general wave of prosperity anyway? Bank reports and customs receipts can be so juggled as to make it appear that there is prosperity. But if there is such, it is almost wholly for the trusts and great men of wealth who already have more than they know what to do with. The discontented voices of the common people show that no wave of prosperity seems to be coming their way.

Do not forget our World's Harvest Number, to be ready Nov. 1, 1899.

"THROUGH IGNORANCE."

It was "through ignorance" of the truth that the Jews crucified Christ, Peter tells us. It is through ignorance that F. L. Oswald writes the following under the heading of "Justice":—

"The doctrine of salvation by grace had substituted favor and caprice for the rights of natural justice, and for a series of centuries the consequences of its leachings were seen in the treatment of nearly every benefactor of mankind. The prince who devoted the fruits of his conquests to the feeding of countless convent drones, let scholars starve, and loaded the discoverer of a new world with chains."

The simple fact is, Dr. Oswald does not know what the doctrine of salvation by grace is; if he did, he would know that justice has no stronger ally. The cold truth is that "the consequences" of which he speaks,—the arbitrary, ecclesiastical tyranny of the Dark Ages,—was caused by radical and absolute departure from "salvation by grace." The "convent drones," the "clerical mountebanks," the enforced "tithing," of which he writes, are all the fruit of the doctrine of salvation by works. Let Dr. Oswald study the book of Romans with a heart willing to believe and do the truth, and he will repent of his foolish charge.

Converts to Rome.—Since the "Sectarian Movement," under Pusey and others, began in the Church of England, up to May, 1899, according to statistics compiled by Mr. W. G. Gorman, a writer in the Catholic Mirror of July 22 tells us, that no fewer than 446 English clergymen have entered the Roman Catholic Church; the same is true of 417 "members of the nobility," of 205 army officers, of 162 authors, poets, and journalists, of 129 of the legal profession, of 90 public officials, of 60 medical men, of 39 naval officers. Of these 158 have become priests and 290 secular clergy. From Oxford University there have been 445 perverts to Rome; from Cambridge, 213. And the ratio is increasing. A dead or dying Protestantism must ever fall before a religion adapted to a worldly mind and sensuous nature. Only the power of God can break its hold on the people, and Protestantism in the great churches is deplorably lacking in this essential element.

Poor Russia! she builds her additional war-ships, while famine and pestilence rayage her interior provinces. It is affirmed that not less than eleven provinces on the Volga, in which dwell millions, will be destitute of crops this year. Following in the wake of famine is multiform disease. "All kinds of scorbutic complaints" and hunger-typhus sweep off thousands of children and weaklings. Much of the money contributed to relieve want is stolen. One case is given of a district government being empowered to draw 100,000 rubles for the needy. money was drawn, distributed among petty officials, who looted 40,000 rubles, 60,000 only reaching the famine-stricken. The thieves were, in this case, brought to justice, tho more flagrant cases are said to exist. A million rubles wisely ex-pended by the government would do untold good, but we do not hear of it, while 90,000,000 were expended for war-ships in one year. There but ten newspapers and journals to every million people. No Russian newspaper has a circulation of over 10,000. The average is about 800. In 110,000,000 inhabitants, there are only 1,300 booksellers, including those who sell paper and copy books. Poor Russia!

The Greatness of Small Things-An evident miscarriage of justice in the case of only one man has balanced the fate of a great world power for months and set all the rest of the world a-talking. Now that his case is to be revised and he to have a new trial, after four years of suffering, the scale beam is again rocking. Despatches from Rennes, France, under date of July 28, say: "The acquittal of Dreyfus means the opening of a terrible campaign against the army, including the disgrace of some of the greatest of its chiefs. It is believed that the sem tence of Dreyfus, whether favorable or to the contrary, is the beginning of a crisis more serious than any yet reached since the opening of the unfortunate affair." France is not alone. There are many as gross miscarriages of justice as in the Dreyfus case, but they do not come to light. Occasions will, however, bring to the surface the iniquity which is hidden heneath. A small thing is great when it is an index of great things. The case of Dreyfus reveals the French army.

But Who Paid for Them?—A priest, writing in the Catholic Mirror of the "Church in the Philippines," says:—

"Churches, such as many a pastor at home would consider himself fortunate in presiding over, marked the smallest and most insignificant village of nipa huts. The natives could never have built these churches—it was the Order of which the pastors happened to be members that did, at least, the most of it."

But where did the "Orders" get their money but from the people of the Philippines? The natives probably never could have built those costly edifices under existing circumstances; their poverty was too extreme, and they could not, nor would God require it, tax themselves to slave conditions to do it. It was reserved for the "pastors" to do this! And yet, even in this, we blame not the priests; it is the system that is evil.

Professor Atwater, of Wesleyan University, claims to have demonstrated that two ounces of alcohol can be taken a day by the human system and be used as a food. When some "scientific expert" claims to demonstrate something that is contrary to our everyday personal experiences and definite knowledge and observation, and, more than all else, is contrary to the Word of God, we should pass that "scientist" by as one who is dabbling in "science" falsely so The drink traffic is very persistent, and we need not be surprised if it should be found still trying to make us believe that old fable that good for us. Professor Atwater would idea of being used as a tool of the saloon but when his theory is announced far and through the papers, that is what he in reality become Alcohol is one of the greatest foes of mankind, and he who would give any encouragement to its use is doing a dastardly awful work.

Ex-President Villanuova, of Venezuela, declares that there is a general sentiment throughout South America that the "imperial" earth-hunger policy of this nation will gulp up all South America—"all-all." "The United States wants Europe and the Indies at least." And he concluded: "This is a well-known fact. Who can doubt it?"